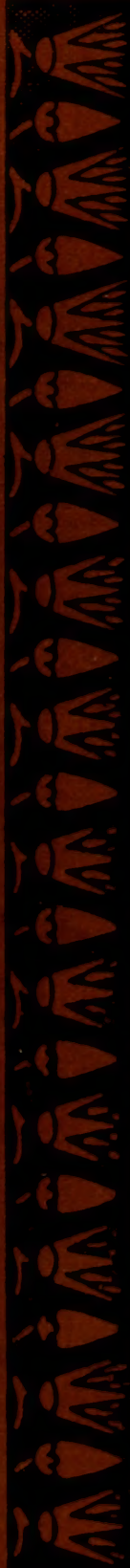


**BOOKS ON
EGYPT AND CHALDAEA
VOL. XVII**



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BOOKS ON EGYPT AND CHALDAEA.

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Books on Egypt and Chaldaea

VOL. XVII. OF THE SERIES

THE DECREES OF MEMPHIS AND
CANOPUS

VOL. I.

THE ROSETTA STONE

Books on Egypt and Chaldaea

THE DECREES OF MEMPHIS AND
CANOPUS

IN THREE VOLUMES

THE ROSETTA STONE

BY

E. A. WALLIS BUDGE, M.A., Litt.D., D.Litt., D.Lit.

KEEPER OF THE EGYPTIAN AND ASSYRIAN ANTIQUITIES
IN THE BRITISH MUSEUM

ILLUSTRATED

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PREFACE.



THE Rosetta Stone is certainly one of the most interesting and important objects in the National Collection of Egyptian Antiquities preserved in the British Museum, for from it the correct values of several of the letters of the Egyptian Alphabet were deduced, and it supplies many of the fundamental facts upon which the great superstructure of Egyptian decipherment has been based. For a hundred years or more the inscriptions upon it have at intervals, more or less long, formed the subjects of profound study by numerous investigators, and as will be seen from the following pages, the literature of the Rosetta Stone has become very considerable. Now, although so much has been written about the Rosetta Stone, and although so much has been known about it for many years past, the interest in this object was never greater than it is at the present time, and as a result a demand has arisen for a popular work on the subject, which shall give all the original

texts, with English translations or renderings, and a statement of such facts as will enable the reader to estimate its true place in the history of Egyptian decipherment. Up to the present there has existed no comprehensive work on the Rosetta Stone, and this monograph has been prepared for the Series "Books on Egypt and Chaldaea" in answer to numerous inquiries.

The Hieroglyphic text of the Rosetta Stone is given (with additions from the Stele of Damanhûr) in hieroglyphic type, together with interlinear transliteration and translation, and a running translation. The Demotic text will be found in facsimile on the large plate which has been specially prepared for this work, and an English rendering, with a transliteration, will be found in the second volume; the last I owe to the courtesy of Prof. J. J. Hess, who permitted me to excerpt it from his excellent treatise on the Demotic section of the Rosetta Inscriptions. The Greek text¹ is given, both in "inscription type" and in transcript, the latter being arranged with a page for page English translation. At the end of each of these sections will be found reprints of all the principal translations of the inscriptions of the Rosetta Stone into English, French, German, Latin, etc., which were made between

¹ To the authoritative works on the Greek text must be added Dittenberger's scholarly work, *Orientalis Graeci Inscriptiones Selectae*, Leipzig, 1903, which appeared shortly after this monograph was in type.

1802 and 1901; they illustrate the history and progress of Egyptian decipherment, and the reader will find them useful for purposes of comparison. It is a well-known fact that the name of Cleopatra in its hieroglyphic form played a prominent part in the Egyptian decipherment, but it is not so well known that it does not appear on the Rosetta Stone, and that it was borrowed for purposes of illustration from the obelisk discovered by Mr. J. W. Bankes at Philae; therefore, a chapter on the obelisk, with transcripts and translations of the Greek and Egyptian texts, has been included in this work, and the contents of this important monument are now readily accessible in a complete and handy form.

The transcripts of the texts and translations given herein are prefaced by a short account of the methods followed by Young and Champollion in the work of decipherment, and this is accompanied by several illustrations which have been reproduced from their books. More than twenty years ago, in a small popular book on Egypt, I gave a very brief sketch of the history of Egyptian decipherment, and repeated the opinion of certain Egyptologists to the effect that Young's labours in the matter were "beneath contempt." Soon after the publication of the book a friend pointed out to me a mass of facts relating to the matter which had been collected by John Leitch in his "Life and Works of Thomas Young," and suggested that I had done Young an injustice. A perusal of the volumes showed me

that my friend was right, and in the "Mummy," which was published in 1893, I tried to right the wrong by describing at some length the work which both Young and Champollion had done, and by proving that Young was indeed the first to discover the order in which the hieroglyphics were to be read, and also the first to assign correct values to several of the alphabetic characters in the names of Ptolemy and Berenice, some three or four years before Champollion published the pamphlet which caused him to be considered, in some quarters, the veritable discoverer of Egyptian hieroglyphic decipherment. Soon after the appearance of the "Mummy" my statements were attacked by a writer who was ostensibly jealous for the reputation of Champollion, but a further careful revision of Mr. John Leitch's facts convinced me that my critic could never have read or considered them, and that I was perfectly correct in proclaiming Young's priority, both as regards his discovery and the publication of it in 1818. The matter has been well and clearly put by Chabas, who wrote:—"Young, le premier, fit l'application du principe "phonétique à la lecture des hiéroglyphes. Cette idée "fut, dans la réalité, le *fiat lux* de la science" (see p. 67). Neither assertion nor argument can explain away this fact, and no amount of inflated verbiage can do more than obscure it. Everyone admits that Young went too fast, and that having an insufficient supply of facts he made many guesses, and in consequence many mistakes, but there seems to me to be no reason why

because this was so the credit which is his due should be denied to him. Having examined all the evidence on the subject I am convinced that the principle of Egyptian decipherment, which was formulated by Young, and applied with such success by Champollion, would never have resulted in the translations of long Egyptian texts but for such labours as those of the late Dr. Birch and Dr. Lepsius, for Champollion's system was very far from complete when his lamented death took place. This, however, is somewhat beside the matter, for the real point in dispute is whether Young was, or was not, the first to discover and publish the true principle of Egyptian decipherment, and to assign true values to a number of alphabetic hieroglyphics. The facts of the case are given, with abundant references, in the early chapters of this monograph, and the reader will be able to judge for himself concerning the matter.

In the third volume of this work it has been thought advisable to give the texts, with translations, from the STELE OF CANOPUS, because the Decree of the priests, which is inscribed upon it in the Hieroglyphic, Greek, and Demotic characters, has a great deal in common with the Decree of the priests of Memphis which is inscribed on the Rosetta Stone. The texts on one monument help to explain those on the other, the phraseology is in many cases identical, and taken together the two documents, between the promulgation of which there is an interval of rather more than forty years, supply information concerning the relations

which existed between the priests and Ptolemy III. and Ptolemy V., and the development of sacerdotal power, which cannot be obtained from any other source. The two large plates, which have been specially prepared for the third volume, illustrate the palaeography of the Stele of Canopus, and the Vocabulary which has been added will enable the reader to compare the words common to the two texts.

E. A. WALLIS BUDGE.

LONDON,
November 30th, 1903.

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THE ROSETTA STONE

CHAPTER I.

THE DISCOVERY OF THE ROSETTA STONE.

THE famous stone in the British Museum,¹ which is now universally known as the "Rosetta Stone," was discovered at a spot which lies a few miles to the north of the comparatively modern Arab, or Egyptian, town of *Rashîd*, رشيد, which Europeans generally call "Rosetta." It is said to have been found by a French Officer of Engineers, whose name is given sometimes as Boussard and sometimes as Bouchard,² in August, 1799, whilst he was engaged in digging out the foundations of a fort which he was ordered to rebuild, and which, when finished, was well known among those who took part in the Egyptian wars of the period as "Fort St. Julien."³ This fort is duly marked in the map of Egypt which

¹ Southern Egyptian Gallery, No. 24.

² He subsequently attained to the rank of "General," and was alive in 1814.

³ See Major-General Turner's letter printed in the Appendix to this Chapter.

was made by the command of Napoleon the Great, and we see from it that it stood on the left or west bank of the arm of the Nile which makes its way to the sea *via* Rosetta, and that it lies opposite Gezîrat Al-Khadra, and that it is about equidistant from Burg Şa'îr in the north and Gezîrat Wârshî on the south.

The spot where the Stone was found marks the site of the principal temple of an ancient Egyptian riverside town, which must have been of considerable importance even in the Ptolemæic period, and as we know that the arm of the Nile which flows by Rosetta was that to which the Greek geographers gave the name "Bolbitine," and that the city of Bolbitine itself was in the immediate neighbourhood, there is every reason for assuming the correctness of the views of Champollion,¹ who identified Rosetta with Bolbitine, and thought that the Stone had once stood in the temple of that town. Of the history and downfall of Bolbitine nothing is known, and we can only speculate as to the causes which led to the disappearance of a populous and apparently well-to-do city. That it enjoyed considerable advantages from its position is evident from the fact that the Arabs or Egyptians founded the town of Rosetta as close to the south of the ancient city as possible; according to Stephen of Byzantium it was famous as the manufactory of chariots, and the Arab geographer Yâkût (ii. p. 781) refers to a certain kind of fish which was to be found in abundance there. Fruit

¹ *L'Égypte sous les Pharaons*, vol. ii. p. 241.

trees must always have been plentiful, for the district was well suited for orchards and large gardens. The antiquity of the town of Rosetta is not great, for no mention of it occurs in Coptic documents,¹ and the Coptic form of the name, *Rashît*, is probably a mere transcription of the Arabic name *Rashîd*. In the days when Rosetta and Damietta were the two principal ports of Egypt, the wealth of Rosetta was considerable, but as soon as Muḥammad 'Ali succeeded in putting Alexandria once again in communication with the Nile and the rest of Egypt by means of the Maḥmûdîyeh Canal, the prosperity of the little town was arrested, and its importance declined, just as in times of old the city of Bolbitine suffered severely through the founding of Alexandria.

Returning, however, to the Stone, we may note that, according to one account, M. Bouchard found it lying loose in the ground, and that its existence was only made known by the pick striking it accidentally; and that, according to another, it was found built into a wall which was ordered to be demolished to make way for the building of the new fort. According to the late Dr. Birch, though the reason for his statement is not apparent, the Stone "appears to have been placed in a temple dedicated to Tum or Tomos, the setting Sun, "originally erected in the reign of Nectanebo."² Be

¹ Amélineau, *Géographie*, p. 405.

² Mr. Harris thought that it stood in a temple which had been built by NECHO.

this, however, as it may, the discovery of the Stone was reported in due course to the body of *savants* whom Napoleon had taken with him, but it was impossible for any of their number to examine it, because they were all employed in Upper Egypt, and in the neighbourhood of Thebes and Aswân. It is possible also, as Dr. Young says,¹ that the members of the great French scientific expedition entertained such exaggerated views about the antiquity of Egyptian works of art that they were led to "neglect the lights that "might have been derived from a comparison of Greek "and Roman inscriptions with the hieroglyphics in "their neighbourhood; and to suppose that whatever "bore the date of less than thirty or forty centuries "must necessarily be an interpolation, unconnected "with the original architecture and decorations of the "edifice to which it belonged." In due course the members of the French expedition returned from the south to Cairo and Alexandria, where Napoleon's agents had succeeded in gathering together a considerable number of Egyptian antiquities, and arrangements had been made for transporting them to Paris. Meanwhile the English had gained many victories over Napoleon's forces, and after the capitulation of Alexandria the antiquities were surrendered, by Article XVI. of the Treaty of Capitulation, to General Hutchinson, who despatched them to England at the

¹ *Recent Discoveries in Hieroglyphical Literature*, p. 5. London, 1823.

end of the year 1801. The Stone, which was even at that time called the "Rosetta Stone," was among them, and it arrived in England in February, 1802; the importance of the object was already well known, for it was despatched from Alexandria under the care of Colonel Turner, F.A.S., who sailed in H.M.S. *L'Égyptienne*. An interesting note from the *Gentleman's Magazine*, vol. lxxii., p. 726, 1802, on the subject of the antiquities may be here transcribed:—"The
"various Egyptian antiquities collected by the French
"army, and since become the property of the conquerors, have lately been conveyed to the British
"Museum, and may be seen in the outer court of that
"building. Many of them were so extremely massive,
"that it was found necessary to make wooden frames
"for them. They consist of an immense bath of
"granite, about 10 feet long, and 5 feet deep and over,
"covered within and without with hieroglyphicks;
"another bath of smaller dimensions equally adorned;
"a granite coffin with the shape of the head, and
"covered over with hieroglyphicks; a hand clenched,
"the statue belonging to which must have been 150
"feet high; two statues in white marble, in Roman
"habits, one of them without a head, the features of
"the other much defaced; the head of a ram, in reddish
"stone, measuring about 4 feet from the nose to the
"crown of the head, and every way proportionate, the
"right horn broken off; several human figures sitting,
"with the heads of beasts, and in the left hand the

“*crux ansata*, or cross, with a handle and ring ; similar heads without bodies ; two marble obelisks, the four sides charged with hieroglyphicks ; a large cylindrical pillar of granite, measuring 12 feet in length and $3\frac{1}{2}$ in diameter. The smallest bath weighs about 11 tons, and there were eleven horses to draw it to the Museum ; the largest only 9 tons, the stone not being so massive, required only nine horses. The whole weight of the collection is calculated at about 50 tons.” We may note in passing that the “baths” referred to above are (1) the stone sarcophagus of NECTANEBUS I.,¹ inscribed with texts and scenes which describe the passage of the sun through the hours of the day and night ; and (2) the massive granite sarcophagus of HĀPIMEN.² One of the sarcophagi had actually been used as a bath in Egypt, and holes were cut in the sides, at the level of the bottom, to let the water run out ; it was these, no doubt, which led the writer in the *Gentleman's Magazine* to describe the sarcophagi as “baths.” How he arrived at the conclusion that the statue to which the “hand clenched” belonged was 150 feet high is not so easily explained. The “two marble obelisks” are those which were set up before the door of his temple by NEKHT-HERU-HEB, i.e. Nectanebus I.,³ the first king of the last native dynasty of Egypt, who reigned about B.C. 378.

¹ Southern Egyptian Gallery, No. 10.

² *Ibid.*, No. 23.

³ *Ibid.*, Nos. 523, 524.

APPENDIX TO CHAPTER I.

I.—LETTER FROM MAJOR-GENERAL H. TURNER TO
NICHOLAS CARLISLE, ESQ., SECRETARY OF THE
SOCIETY OF ANTIQUARIES, LONDON.

(*Read 8th June, 1810, and printed in* ARCHÆOLOGIA,
vol. xvi., p. 212 ff., London, 1812.)

“ ARGYLE STREET,
“ *May 30, 1810.*

“ SIR,

“ The Rosetta Stone having excited much atten-
“ tion in the learned world, and in this Society in
“ particular, I request to offer them, through you, some
“ account of the manner it came into the possession of
“ the British army, and by what means it was brought
“ to this country, presuming it may not be unaccept-
“ able to them.

“ By the sixteenth article of the capitulation of
“ Alexandria, the siege of which city terminated the
“ labours of the British army in Egypt, all the
“ curiosities, natural and artificial, collected by the
“ French Institute and others, were to be delivered up
“ to the captors. This was refused on the part of the

“ French General to be fulfilled, by saying they were
“ all private property. Many letters passed ; at length,
“ on consideration that the care in preserving the
“ insects and animals had made the property in some
“ degree private, it was relinquished by Lord
“ Hutchinson ; but the artificial, which consisted of
“ antiquities and Arabian manuscripts, among the
“ former of which was the Rosetta Stone, was insisted
“ upon by the noble General with his usual zeal for
“ science. Upon which I had several conferences with
“ the French General Menou, who at length gave way,
“ saying that the Rosetta Stone was his private
“ property ; but as he was forced, he must comply as
“ well as the other proprietors. I accordingly received
“ from the under secretary of the Institute, Le Pere,
“ the secretary Fourier being ill, a paper, containing a
“ list of the antiquities, with the names of the claimants
“ of each piece of Sculpture : the stone is there
“ described as black granite, with three inscriptions,
“ belonging to General Menou. From the French
“ sçavans I learnt, that the Rosetta Stone was found
“ among the ruins of Fort St. Julien, when repaired by
“ the French, and put in a state of defence : it stands
“ near the mouth of the Nile, on the Rosetta branch,
“ where are, in all probability, the pieces broken off.
“ I was also informed, that there was a stone similar at
“ Menouf, obliterated, or nearly so, by the earthen jugs
“ being placed on it, as it stood near the water ; and
“ that there was a fragment of one, used and placed in

“ the walls of the French fortifications of Alexandria.
“ The stone was carefully brought to General Menou’s
“ house in Alexandria covered with soft cotton cloth, and
“ a double matting, where I first saw it. The General
“ had selected this precious relic of antiquity for himself.
“ When it was understood by the French army that we
“ were to possess the antiquities, the covering of the
“ stone was torn off, and it was thrown upon its face,
“ and the excellent wooden cases of the rest were
“ broken off; for they had taken infinite pains, in the
“ first instance, to secure and preserve from any injury
“ all the antiquities. I made several remonstrances,
“ but the chief difficulty I had was on account of this
“ stone, and the great sarcophagus, which at one time
“ was positively refused to be given up by the Capitan
“ Pasha, who had obtained it by having possession of
“ the ship it had been put on board of by the French.
“ I procured, however, a centry on the beach from
“ Mon. Le Roy, prefect maritime, who, as well as the
“ General, behaved with great civility; the reverse I
“ experienced from some others. When I mentioned the
“ manner the stone had been treated to Lord Hutchin-
“ son, he gave me a detachment of artillerymen, and
“ an artillery-engine, called, from its powers, a devil cart,
“ with which that evening I went to General Menon’s
“ house, and carried off the stone, without any injury,
“ but with some difficulty, from the narrow streets, to
“ my house, amid the sarcasms of numbers of French
“ officers and men; being ably assisted by an intelligent

“ serjeant of artillery, who commanded the party, all of
“ whom enjoyed great satisfaction in their employment :
“ they were the first British soldiers who entered
“ Alexandria. During the time the stone remained at
“ my house some gentlemen attached to the corps of
“ sçavans requested to have a cast, which I readily
“ granted, provided the stone should receive no injury ;
“ which cast they took to Paris, leaving the stone well
“ cleared from the printing ink which it had been
“ covered with to take off several copies to send to
“ France, when it was first discovered. Having seen the
“ other remains of ancient Egyptian sculpture sent
“ on board the Admiral by Sir Richard Bickerton’s
“ ship, the Madras, who kindly gave every possible
“ assistance, I embarked with the Rosetta Stone, deter-
“ mining to share its fate, on board the Egyptienne
“ frigate, taken in the harbour of Alexandria, and
“ arrived at Portsmouth in February, 1802. When
“ the ship came round to Deptford, it was put in a
“ boat and landed at the Custom House ; and Lord
“ Buckinghamshire, the then Secretary of State, acceded
“ to my request, and permitted it to remain some time
“ at the apartments of the Society of Antiquaries,
“ previous to its deposit in the British Museum, where
“ I trust it will long remain, a most valuable relic of
“ antiquity, the feeble but only yet discovered link of
“ the Egyptian to the known languages, a proud
“ trophy of the arms of Britain (I could almost say
“ *spolia opima*), not plundered from defenceless

“inhabitants, but honourably acquired by the fortune
“of war.

“I have the honour to be, Sir,

“Your most obedient, and most humble servant,

“H. TURNER, Major General.

“NICHOLAS CARLISLE, Esq.,

“*Secretary to the Society of Antiquaries, &c., &c.*”

II.—AN ACCOUNT OF THE ROSETTA STONE, IN THREE
LANGUAGES, WHICH WAS BROUGHT TO ENGLAND
IN THE YEAR 1802, BY MATTHEW RAPER.

(*Printed in* ARCHÆOLOGIA, vol. xvi., p. 208 ff., London,
1812.)

“On the eleventh of March in the year 1802, the
“Society of Antiquaries received a letter from Granville
“Penn, Esq., informing them that, by the desire of Lord
“Hobart, he had forwarded two cases for the inspection
“of the Society, and to remain in their custody till
“further directions for the removal of them to the
“British Museum.

“On the same day a letter was received from Colonel
“Turner, relating, that he had brought the Stone, with
“the statue, both contained in the two cases above
“mentioned, from Egypt; and reciting the means by
“which they came into his possession. A subsequent
“letter to the same effect from General Turner, being

“ inserted in the following pages, the reader is referred
“ to that for particulars. In the month of April follow-
“ ing, the Rev. Stephen Weston (a member of this
“ Society) presented a short translation of the Greek
“ inscription on the Stone, with some critical remarks
“ thereon. In July the Society ordered four casts to
“ be taken, by Mr. Papera, in plaster of Paris, from the
“ original stone, and to be sent, properly packed up in
“ cases, to the Universities of Oxford, Cambridge,
“ Edinburgh, and Dublin, accompanied by a letter to
“ each from the Secretary: also a fac-simile of the
“ Greek inscription was engraved, a copy of which was
“ sent to General Garth, for His Majesty, copies were
“ distributed to the Members of the Society, and others
“ forwarded to the following places in addition to those
“ foreign Universities, to which the Society usually
“ send presents of their works. To the Vatican. To
“ the Society de Propagandâ Fide. To Cardinal
“ Borgia at Rome. To the Imperial Library at Vienna.
“ To the Imperial Society at Petersburg. To the
“ Academy at Berlin. To the National Institute. To
“ the National Library at Paris. To the Royal Society
“ of Antiquaries at Copenhagen. To the University at
“ Upsal. To the Academy at Madrid. To the Royal
“ Library at the Escorial. To the Academy of Science
“ at Lisbon. To the Philosophical Society at Phila-
“ delphia. To the University at Leyden.

“ The Society hoped to have been favoured, in return,
“ with some translations or communications on so

“valuable a relick of antiquity; containing so much
“matter for remarks, on the circumstances mentioned in
“the inscription; at least it might have been expected
“that some Members of the learned foreign Societies
“would have endeavoured to fill up the lacunae
“occasioned by the fracture of the stone. No intelligence however of any kind being received, Mr.
“Weston presented a full translation of the Greek
“inscription, which was read to the Society at their
“meeting on the fourth day of November, 1802, wherein the deficiencies, occasioned by the fractures, were
“very ably supplied. On the eleventh of November
“following, the Secretary received a letter, written in
“the French language, enclosing one to the Society, in
“Latin, accompanied by a Latin version of the Greek
“inscription, with a considerable number of learned
“remarks thereon, from Professor Heyne, of the
“University of Göttingen. This translation comes
“very near, but it is not exactly the same with that
“presented by the Rev. Stephen Weston: as both
“translations will be printed at length, the reader will
“have an opportunity of forming his own opinion,
“which of the two comes nearest the original. On the
“second day of December, of the same year, our learned
“Member, Taylor Combe, Esq., sent a letter, with a
“most elaborate and instructive dissertation on the
“inscription, which were read to the Society at their
“meetings, proving that the Decree of the Priests, in
“honour of Ptolemy Epiphanes, was not published in

“his lifetime. Mr. Combe also sent a portrait of
“Ptolemy Philometer, taken from a unique coin in the
“French cabinet, as a proper accompaniment to his
“memorial. On the thirteenth of January 1803, Mr.
“Weston presented to the Society a paper, containing
“the words, and parts of words, which he supposed had
“filled up the vacancies occasioned by the fractures on
“the Stone; and on the same day Professor Porson
“presented one similar to it, accompanied by the Latin
“letter engraved on the plate of the fac-simile of those
“letters, written thereon by the Professor himself, as
“his conjectural restorations of the lost parts of the
“Greek inscription; either of which might serve to
“supply what is wanting; but as only one is necessary,
“Mr. Professor Porson’s was delivered to the engraver
“in order to its being executed in such a manner as to
“correspond with the former facsimile engraving of the
“Greek inscription.

“Seven years having now elapsed since the receipt
“of the last communication to the Society on this
“subject, there is little reason to expect that any
“further information should be received: the Society
“therefore resolved to gratify the curiosity of the
“learned, by publishing in their next volume of
“Archaeologia, all the particulars relating to this very
“interesting monument. It would have appeared
“sooner, had it not been judged advisable to give
“sufficient time for any additional matter to come in,
“in order that the publication might be rendered as

“complete as possible. They now present it to the
“public, with the hope that it may fully answer their
“expectation ; and, in order to accommodate such
“persons as may be desirous of possessing so curious a
“piece of ancient history the Society have determined
“to print, separate from the *Archaeologia*, so many
“copies of it, as may be supposed necessary for the
“supply of such demand.

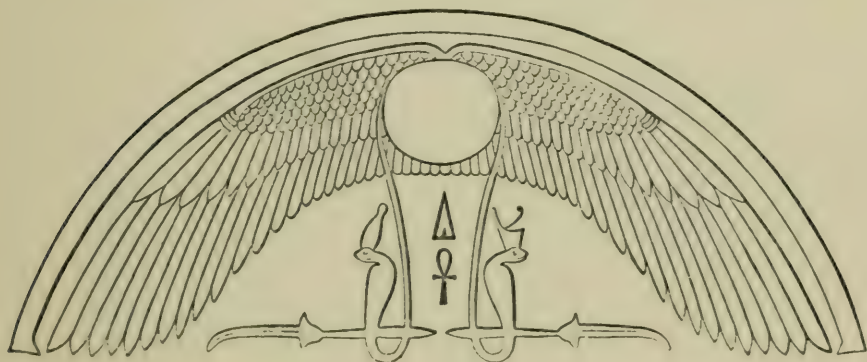
“MATT. RAPER.”


CHAPTER II.

DESCRIPTION OF THE ROSETTA STONE AND ITS CONTENTS.

THE ROSETTA STONE in its present state is an irregularly-shaped slab of compact black basalt, which measures about 3 ft. 9 in., by 2 ft. 4½ in. by 11 in., the top right and left hand corners, and the right hand bottom corner, are wanting. It is not easy to say exactly how much of the stone is missing, but judging by the proportion which exists between the lengths of the inscriptions which are now upon it, we may assume that it was at least twelve, but more probably eighteen, inches longer than it is now. There is, moreover, every reason for believing that the top of the stone was rounded and sculptured in relief with a figure of heaven, beneath which was the winged disk of the god Horus of Behutet, or Edfû, from which hung two pendent uraei, one wearing the Crown of the South, and the other the Crown of the North; within the bend of each uraeus, if this were so, there would lie, horizontally, a fan with a handle in the form of a papyrus sceptre. The following cut, which is reproduced from the relief in the rounded portion of the CANOPUS STONE, will give an idea of the kind of design which filled the rounded

portion of the ROSETTA STONE. On the other hand, it is possible that the upper portion of the Rosetta Stone was ornamented with a scene similar to that which we find on the DAMANHÛR STONE, which is now preserved in the Egyptian Museum at Cairo.¹ Here, in addition to the winged disk, uraei, fans, and symbols of eternity, is a representation of Ptolemy V., accompanied by his wife Cleopatra I., or by the goddess Isis, piercing an enemy who kneels at his feet; the king stands in the



presence of eight gods, the first of whom, SHU, is presenting to him a scimitar of battle, . As the text of the DAMANHÛR STONE is an abbreviated copy of the famous edict of the priests at Memphis, which is inscribed on the ROSETTA STONE, it is most probable that the scenes which stood above the text in the earliest copies of the work which were cut in stone, were reproduced above these which were made at a later period in the reign of Ptolemy V. This view is also supported by a

¹ Described by Bouriant, *Recueil*, tom. vi., p. 1.

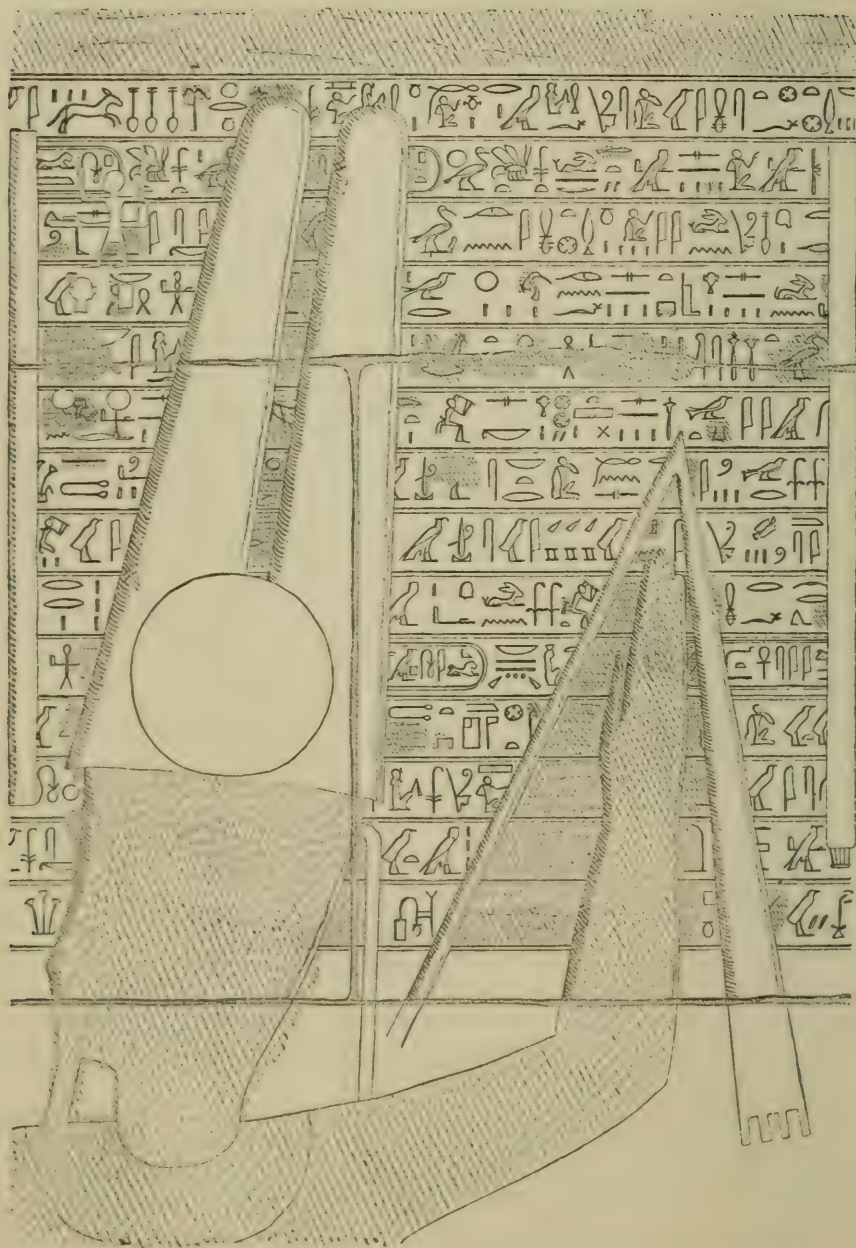
portion of another decree which is cut on a slab of black basalt now preserved in the British Museum (No. 616). Between the hieroglyphic text and the winged disk is a flat, blank space, which must have been reserved for a representation of some religious scene or ceremony in which the king, in whose honour the stone was set up, played a prominent part; and, as the cartouches in the first line of the hieroglyphic text are those of Ptolemy V., it seems tolerably certain that the rounded portions of the greater number of his stelae were sculptured in the same way. In any case, it is quite clear that the ROSETTA STONE in its original state was between five and six feet in height, and that, when mounted upon a plinth or pedestal, and set up near a statue of the king, it must have formed a prominent monument in the temple to which it belonged.

The bilingual inscription on the ROSETTA STONE is written in two languages, that is to say, in Egyptian and in Greek; the Egyptian portion of it is written in: 1, the HIEROGLYPHIC character, that is to say, in the old picture writing which was employed from the earliest dynasties in making copies of the *Book of the Dead*, and in nearly all state and ceremonial documents that were intended to be seen by the public; and, 2, the DEMOTIC character, that is to say, the conventional, abbreviated, and modified form of the HIERATIC character, or cursive form of hieroglyphic writing, which was in use among those of the people in the Ptolemaic period who could write. The GREEK portion

of the inscription is in uncials. It was the fashion at one time to compare the decree in the ROSETTA STONE with the great BEHISTUN INSCRIPTION, and to describe each of these famous documents as “trilingual;” but it must be remembered that the decree on the Rosetta Stone is *bilingual*, though written in three kinds of writing, and that the Behistun inscription is *trilingual*, and written in three different languages in cuneiform character. The HIEROGLYPHIC text on the Rosetta Stone contains fourteen lines only, which correspond roughly to the last twenty-eight lines of the Greek version, and more than one-half of this version of the Decree is wanting; the DEMOTIC version contains thirty-two lines of text, and the first fourteen lines are imperfect at the beginnings; the GREEK version contains fifty-four lines of text, and the last twenty-six are imperfect at the ends. A large portion of the missing lines of the Hieroglyphic version can be restored from a copy of the Decree which is inscribed on the walls of a temple at Philae (see illustration on page 20),¹ and from the text on the DAMANHÛR STONE, which contains an abbreviated copy of the Decree in hieroglyphics, and was inscribed fourteen years after the Rosetta Stone was made.

The beginnings of the lines of the Demotic version have been restored with considerable accuracy by Brugsch, Révillout, and Hess, and we are justified in considering

¹ It is reproduced by Lepsius in his *Denkmäler*, Abtheilung iv., Bl. 20.



Portion of a copy of the Decree on the Rosetta Stone cut in hieroglyphics upon a wall of a temple at Philae. The text was partially obliterated by the scenes which were sculptured on the wall by a king who reigned after Ptolemy V., in whose time the Decree was promulgated by the priests of Ptah at Memphis.

that we possess this important document in a complete form. This is a very important thing, for there is no reason to doubt that the Decree was first drawn up in Demotic, and that the renderings in hieroglyphics and Greek were drawn up later. Formerly I thought that the Hieroglyphic and Demotic versions were made from the Greek. The ends of the twenty-six lines of the Greek version were admirably restored by the eminent philologist Porson, very soon after the discovery of the Stone, and the fact that his restorations have been accepted by scholars generally is an eloquent testimony to their correctness. Thus we may conclude that we know the contents of the Decree both in its Egyptian forms and in its Greek rendering; but before we pass on to discuss the methods by which the texts have been worked out, and to describe the history of the decipherment of the Egyptian hieroglyphics, a brief description of the object and contents of the ROSETTA STONE must be placed before the reader.

The Decree inscribed on the ROSETTA STONE was passed at a general Council of Egyptian priests who assembled at Memphis, probably in the great temple of Ptah and Apis, to celebrate the first commemoration of the accession of PTOLEMY V. to the throne of Egypt; the young king had been crowned king in the eighth year of his reign, and the first commemoration therefore took place in the ninth year of his reign. The Greek version gives the date on which the Decree was passed as the 4th day of the Macedonian month of Xandikos,

and says that it was, in the ninth year of the reign of Ptolemy V., equivalent to the 18th day of the month Mecheir, and it is now generally admitted that the great assembly of the priests at Memphis took place in the spring of B.C. 196. Whether the festival of that year was organized for the king's coronation, or merely for the purpose of commemorating the coronation, does not really concern us here, though we may note in passing that the texts suggest that the feast at Memphis in the ninth year of the reign of Ptolemy V. was of a commemorative character. In the year B.C. 196 AETUS, the son of Aetus, was priest of Alexander and of the nine Ptolemy-Gods, PYRRHA, the daughter of Philinus, was the Prize-bearer of Berenice Euergetis; AREIA, daughter of Diogenes, was the Basket-bearer of Arsinoë Philadelphus, and EIRENE, the daughter of Ptolemy, was the priestess of Arsinoë Philopator. The Decree sets forth the good deeds of Ptolemy V., and enumerates the benefits which he had conferred upon Egypt thus:—

- 1 Gifts of corn and money to the temples.
- 2 Expenditure of private means for the benefit of the state.
- 3 Remission of taxes, in whole or in part, and forgiveness of debts.
- 4 Release of prisoners who had suffered long imprisonment.
- 5 The restoration of the income of the temples, &c., to its former amount.

- 6 Abolition of the yearly journey to Alexandria by the priests.
- 7 Abolition of the press-gang for the Navy.
- 8 Remission of two-thirds of the tax on byssus.
- 9 The restoration of divine ceremonies, &c.
- 10 The dispensing of justice to all men.
- 11 Soldiers who had shown disaffection in the disturbed times were allowed to re-occupy their property.
- 12 The defence of the country by sea and by land, and the prevention of disaster by damming the mouths of the Nile.
- 13 The capture of Lycopolis, and slaughter of the rebels in it.
- 14 The punishment of sacrilegious rebels.
- 15 Remission of debts of corn and money due to the Crown.
- 16 Remission of dues on byssus, and of payment of fees for the examination of the same.
- 17 Remission of the tax of an *artaba* per *aroura* of land, and a jar of wine per *aroura* of vineyard.
- 18 Gifts to Apis, Mnevis, and other sacred animals, and payments of all charges connected with their burial.
- 19 Decoration of the Temple of Apis, and restoration of ancient shrines.
- 20 Founding of temples, shrines, and altars.

As marks of their great appreciation of these acts of

goodness the priests decreed that the following things should be done:—

- 1 Additional honours to be paid to Ptolemy V. and to his ancestors.
- 2 An image of Ptolemy to be set up by the side of the chief god of every temple in Egypt in the most prominent place.
- 3 Worship to be paid to the images three times a day.
- 4 A statue and shrine of the king to be set up in every temple, in the holy place, with the other shrines.
- 5 Such statues and shrines to be carried out in procession on sacred days, and to be specially distinguished by crowns and phylacteries.
- 6 A monthly festival to be established on the king's birthday and coronation day.
- 7 The first five days of the month Thoth to be observed as a festival, wherein garlands are to be worn.
- 8 The priests who perform these things to be called "Priests of the God Epiphanes Eucharistus," and their names shall appear in all official documents, and their titles shall be engraved on the rings which they wear on their hands.
- 9 Private citizens shall be permitted to keep the feast, and to establish a shrine, and to keep it in their houses, and to observe all festivals both yearly and monthly.

- 10 This decree to be inscribed upon a hard stone stele in the writing of the priests, in the writing of books, and in the writing of the Greeks, and set up in every temple of the first, second, and third class, by the side of the image of the king.

The summary of the contents of the ROSETTA STONE here given is derived from the Greek, which is more general in its terms than either the Hieroglyphic or the Demotic version. When the Stone was in the hands of the French *savants*, and of the English officers in Egypt, the above information was, substantially, all that they could derive from it, for they were only able to read the Greek text. We may now pass on to describe the labours of the various scholars—English, French, and German—to whom is owed the abundant knowledge of the Hieroglyphic, Demotic, and Greek versions which we now possess, and trace the progress of Egyptian decipherment.

CHAPTER III.

THE ROSETTA STONE AND ITS EARLIEST
DECIPHERERS.

1800—1814.

AS soon as the ROSETTA STONE had been removed from the site of Fort St. Julien to the Institut National at Cairo, it at once became an object of interest to the educated officer, and a matter for curiosity on the part of the uneducated. Among those who first saw it was Napoleon the Great, and “to gratify the curiosity of “the literati in every country, he gave immediate “orders to have the inscription engraved;”¹ and when this was done copies of it were to be submitted to the examination of the learned throughout Europe. In the autumn of 1801 General Dugua, “l’un des guerriers “qui, dans la mémorable expédition d’Égypte, ont si “glorieusement servi sous les Héros de la France,” returned from Egypt, and brought with him two copies of the inscriptions on the Rosetta Stone, and presented them to the Institut National of Paris. Here these were committed to the care of a member of the Institute, Citoyen Du Theil by name, who having read the

¹ *Gentleman’s Magazine*, vol. lxxi., p. 1194, 1801.

Greek portion of the text, at once declared that the Stone was a "monument of the gratitude of some "priests of Alexandria, or some neighbouring place, "towards Ptolemy Epiphanes." He also declared that the first and second texts on the Stone contained repetitions of the contents of the Greek, and as the last line but one of the Greek text ordered that a copy of the decree of the priests was to be inscribed upon a hard stone stele "in sacred letters, and in letters of "the country, and in Greek letters," **ΤΟΙΣ ΤΕ ΙΕΡΟΙΣ ΚΑΙ ΕΓΧΩΡΙΟΙΣ ΚΑΙ ΕΛΛΗΝΙΚΟΙΣ ΓΡΑΜΜΑΣΙΝ**, he declared that the first text on the stone was written in HIEROGLYPHICS, and that the second was in the ENCHORIAL characters. These statements produced a profound sensation among the learned in all European countries, for it became clear at once that by means of the Greek text it would probably be possible to decipher the Egyptian hieroglyphics, and also the enchorial script of Egypt.

For some reason which is not stated M. Du Theil had to leave Paris, and the work which he had begun on the Greek text of the Rosetta Stone was handed over to Citoyen Ameilhon, who was asked to prepare the inscription for publication, and to translate it. The copies which General Dugua had brought home were lithographs which had been drawn on the stone by "citoyens Marcel et Galland," but before M. Ameilhon accepted their readings finally, he collated them with a sulphur cast of the Rosetta

Stone which had been made by citizen Raffeneau, and was thus enabled to form a trustworthy text. The labour of translating the Greek and of writing a commentary upon the words and passages which presented difficulties occupied M. Ameilhon the greater part of the year 1802, and it was not until the month Floréal (April 20th—May 20th), 1803, that he was able to publish his *Éclaircissemens sur L'Inscription Grecque du Monument trouvé à Rosette*; the volume was printed by the order of the Institute, and was produced by Baudouin, the printer to that learned body. This work contained a good facsimile of the Greek text of the Rosetta Stone, and translations of it in Latin and French; as these renderings form an important landmark in the bibliographical history of the Rosetta Stone, and are, besides, of considerable interest as showing how well the contents of the Greek text were understood so far back as 1802, they are given in the Appendix at the end of this Chapter.

The earliest translation of the Greek text made in England seems to have been that of the Rev. Stephen Weston, who read his version before the Society of Antiquaries of London in April, 1802. A fuller translation by him was read before the same Society in the following November.

Now whilst M. Ameilhon was working at the Greek text, the eminent Orientalist, M. Silvestre de Sacy, was diligently investigating the middle text on the Rosetta Stone, i.e., the Enchorial, and his labours were crowned

with a certain amount of success. He had received two copies of the inscription towards the end of 1800, from M. Chaptal, the Minister for the Interior, and in 1802 he addressed to him his report on the Enchorial inscription on the Rosetta Stone,¹ in which he declared that he had succeeded in identifying the names Alexander, Alexandria, Arsinoë, Ptolemy, Epiphanes, Isis, Osiris, Berenice, etc., and in drawing up an alphabet “de cette écriture inconnue.” We know now that the enchorial characters are of two kinds, *alphabetic* and *syllabic*, and that it was because De Sacy was not aware of this fact that he failed to make any further progress. That he did succeed in identifying correctly the equivalents of some of the Greek names, e.g. Ptolemy and Alexander, is true, and there is no doubt that he put forward his views with great skill and much learning; but although he assures the Minister of the Interior that he does not consider the time lost which he spent on “ces combinaisons peu fructueuses,” he devoted little attention to the subject in future years.

Meanwhile, another eminent scholar and Orientalist, M. J. D. ÅKERBLAD, was devoting himself to the enchorial text, and in the same year (1802) he addressed a letter on the subject to De Sacy,² to whom

¹ *Lettre au citoyen Chaptal au sujet de l'Inscription Égyptienne du Monument trouvé à Rosette.* Paris, An X [1802 v. st.].

² *Lettre sur l'Inscription Égyptienne de Rosette, adressée au C^{en}. Silvestre de Sacy,* Paris, An X = 1802, v. st.

he owed the advantage of the use of a copy of the inscriptions on the Rosetta Stone before they were made public. In this letter he does not pretend to give an analysis of the whole of the enchorial text, but only to "review the small number of words which will cause us to know the letters which form the Egyptian alphabet." In Plate i., which accompanies his work, he gives a list of sixteen groups of signs which he believed to represent Greek names, and in Plate ii. he added a list of what he imagined to be Egyptian letters, arranged according to the Coptic alphabet. The last of these plates is reproduced opposite.

De Sacy was much interested in Åkerblad's "letter," and evidently believed that the Swedish scholar had made great progress in deciphering the enchorial text, for he says, "J'ai lu avec la plus grande attention et avec un égal intérêt votre travail sur l'inscription Égyptienne du monument de Rosette, et j'ai admiré dans l'analyse que vous m'avez offerte d'un assez grand nombre de mots de cette inscription, la sagacité avec laquelle vous avez lutté contre les difficultés sans nombre que présente l'écriture de ce monument. Peut-être même n'hésiterois-je pas à dire que vous m'avez convaincu de la vérité de vos résultats, et à placer votre alphabet Égyptien à côté de celui de Palmyre, c'est-à-dire, au nombre des découvertes qui ne laissent plus aucune prise à la critique, et à de nouvelles conjectures, si un reste d'attachement aux premières idées que ce monument m'a suggérées, et que j'ai exposées, quoique

“en tremblant, dans ma Lettre au C^{en}. Chaptal,
 “n’enchâinoit, en quelque sorte, mon suffrage, et ne

α . . . 2 . . . 2 (α long)	Ϸ . . . < . . . 91 . . . 91 . . . 911 . . . 199 _{fin}
β . . . 4	τ . . . 2 . . . 6 . . . 7
γ . . . 7c (κ)	ν . . . 1 . . . 2
δ . . . 2 . . . (τ)	φ . . . 3 . . . 3 . . . 4 . . . 4 _{med}
ε . . . 1 . . . 2 . . . 2 (α long)	χ . . . 2
ς	ψ . . . 2 . . . 1 . . . (υπ)
η . . . 111 . . . 111 . . . 111 (α1, ε1, ι)	ω . . . (οτ) . . . 1 . . . 1 . . . 1
θ . . . 2	υ . . . + . . . 4 . . . 1 . . . ω
ι . . . 0 . . . 01 . . . 011	ϣ . . . 4 . . . 7
κ . . . 7c . . . 7c . . . 7c	3 . . . 2 . . . 2 . . . 2
λ . . . 7 . . . 7	2
μ . . . 2 . . . 0 . . . 0	z . . . 3 . . . 1 . . . 1
π . . . 2 . . . 2 . . . 2 _{med}	σ . . . 0 . . . 1 . . . 1
ξ . . . 7c . . . 01 7c (κc)	† . . . 5
ο . . . 0 . . . 0 . . . 0	2 . . . 1 . . . 1
π . . . 2 . . . 2 . . . 1 _{fin}	β . . . 11 . . . 11
ρ . . . 1 . . . 1 . . . 1 . . . 1 . . . 1	β . . . 111 . . . 111

Åkerblad's Demotic Alphabet, published in 1802.

“m’empêchoit d’acquérir à cet égard une pleine con-
 “viction.”¹ Åkerblad, however, failed to make much

¹ “Réponse,” p. 65.

further progress than De Sacy, for he accepted the views of certain Greek writers, who stated distinctly that the Egyptians employed, on many occasions, an alphabetical system, composed of twenty-five letters only, and he never grasped the idea of the existence of syllabic characters. Åkerblad deduced his conclusion from the preamble of the Decree, which consists in a great measure of foreign proper names, and up to the time of his death he persisted in believing that this part of the inscription was throughout alphabetic.¹ After the publication of his "Letter" to De Sacy, in 1802, Åkerblad contributed nothing further to the decipherment of the enchorial text.

In 1802-3 considerable literary activity in connection with the Greek text of the Rosetta Stone was displayed by many scholars, and in addition to the printed work of Ameillon, mentioned above, we may note the appearance in these years of "*The Greek Version of the Decree of the Egyptian Priests*," by Granville Penn, and the editions of the Greek text by Millin (*Magasin Encyclopédique*, Ann. 8, tom. 2, p. 504), and Beck (*Commentat. Soc. Philol.*, Lipsiæ, tom. iii., p. 274 seq.). The English translations by the Rev. S. Weston and Prebendary Plumtre must also be mentioned. Under the work of the same year must be included the scholarly edition of the Greek text, which was published together with an exact Latin translation, by C. G.

¹ Dr. T. Young, "*An Account of some recent Discoveries in Hieroglyphical Literature*," London, 1823, p. 9.

HEYNE, under the title "*Commentatio in Inscriptionem Græcam Monumenti trinis insigniti titulis ex Ægypto Londinum apportati*," in "*Commentationes Societatis Regiæ Scientiarum Gottingensis*" ad A. MDCCC—III., tom. xv., Göttingen, 1804, p. 260 ff. Professor Heyne read his paper before the Royal Society at Göttingen on September 4th, 1802, and a copy of his Latin rendering of the Greek text of the Rosetta Stone was received at the Society of Antiquaries of London on the 11th of November following.

From what has been said above, it is clear that copies of the inscriptions on the Rosetta Stone were available for the use of scholars in Paris so early as the end of the year 1800, but it was not until 1802 that any complete copy of them appeared in England. The monument itself was first deposited in the British Museum in February,¹ 1802, and immediately after its arrival there the Council of the Society of Antiquaries, London, ordered all three texts to be engraved in facsimile, and they were issued to the public in three plates on July 8th, 1802. Subsequently a second edition appeared a year later, under the following descriptive title:—"Has tabulas [v., vi., vii.] inscriptionem sacris Ægyptiorum et vulgaribus literis "itemque Græcis in lapide nigro ac præduro insculptam "exhibentes ad formam et modulum exemplaris inter "spolia ex bello Ægyptiaco nuper reportati et in

¹ The stone was sent to be engraved to the Society of Antiquaries on March 9th, 1802.

"Museo Britannico asservati suo sumptu incidendas
 "curavit Soc: Antiquar: Londin: A.D. MDCCCIII." ¹
 The texts were drawn and engraved by JAMES BASIRE. Among the classical scholars of the time whose learning helped most materially to elucidate the Greek text must be mentioned D'ANSSE DE VILLOISON, who addressed to Åkerblad three important letters on various difficult points in it, ² and Professor R. Porson, who suggested the ends of the last twenty-six lines. A reproduction of these restorations, from the fourth volume of *Vetusta Monumenta*, will be found opposite.

We have already seen that De Sacy and Åkerblad succeeded in identifying in the Enchorial text the equivalents of Alexander and Alexandria, Ptolemy, king, &c., so far back as 1802, and that good translations of the Greek text existed in Latin, English, French and German by the beginning of 1803, and we have now to note that the Hieroglyphic text had also been studied in 1802 and 1803 by M. le COMTE DE PAHLIN. This ingenious gentleman published at Weimar, in 1802, a series of "*Lettres sur les Hiéroglyphes*," with two plates, and in 1804 he published "*Essai sur les Hiéroglyphes, ou nouvelles lettres sur ce sujet*," and his "*Analyse de l'inscription en Hiéroglyphes du monument trouvé à*

¹ See also *Vetusta Monumenta*, vol. iv., London, 1815.

² *Lettre à M. Åkerblad sur un passage de l'inscription Grecque de Rosette; Lettre sur le titre de Dieu donné aux rois payens, etc.; Lettre sur les fêtes solennelles des Égyptiens, et des Grecs anciens et modernes et sur le dialecte Macédonien*" (See *Magasin Encyclopédique*, tom vi. p. 70; tom ii. p. 174 and p. 313).

Professor Porson's restorations of
the ends of the last lines of the
Greek text of the Rosetta Stone.
Presented to the Society of Anti-
quaries of London on January
13th, 1803.

EN	28
οοονο	29
οισσαε	30
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ΙΖΟΜΕΝΩΝ	32
ΕΚΑΙΛΡΥΤΡΙ	33
ΟΥΚΗΝΕΣΤΟ	34
ΑΘΑΛΑΝΤΑ	35
ΑΥΤΙΜΙΑΤΕΑΙΝ	36
ΡΕΤΕΝΚΑΙΤΑ	37
ΝΑΝΕΣΤΑΤΙΤΟΥΝΙ	38
ΝΑΤΟΝΕΤΙΧΩΡΙΟΝ	39
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ΧΡΥΣΟΥΜΕΝΕΚΑΧΥΤΗΝ	41
ΕΥΧΑΡΙΣΤΟΥΝΑΟΝΣΥΝΕ	42
ΙΣΚΑΘΙΕΡΚΑΙΕΠΙΠΑΣΩΝ	43
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ΕΣΤΙΝΤΟΑΕΨΗΦΙΣΜΑΤΟΥΤΟΑΝΑΓΡΑΨΑΙΕΙΣΣΤΗΛΗΝΜΕΛ	53
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"*Rosette, contenant un décret des prêtres de l'Égypte en l'honneur de Ptolémée Epiphane,*" 4to, Dresden, with a facsimile of the hieroglyphic text on the Rosetta Stone. In the last-named work he gave a transcript of the Greek text with a Latin version, made presumably by himself, for his classical attainments appear to have been considerable. His system of decipherment, if system it can be called, was based upon the statements of the Greek and Latin writers about Egyptian writing, and he held the view that Chinese and Egyptian hieroglyphics were identical in origin and meaning. He believed that if either the ancient forms of Chinese characters, or those which their values indicate, were given to them, true hieroglyphics, similar to those which exist on the Rosetta Stone, would very often be found;¹ and, according to Young,² he thought that if the Psalms of David were translated into Chinese, and they were then written in the ancient character of that language, the inscriptions on Egyptian papyri would be reproduced. Apart, however, from absurd ideas of this kind, Count Pahlín failed to discover the *alphabetic* character of the Egyptian hieroglyphics, and thus it came to pass that he did not even succeed in suggesting that certain groups of picture characters represented the proper names in the Greek text. That a man of such ability failed in this particular is surprising, especially as the "Letters" of De Sacy and Åkerblad were published two years before he issued his "Analysis" of the contents of the Rosetta

¹ *Analyse*, p. 11.

² *An Account*, p. 7.

Stone, and he might have seen that they had shown him a path in which to follow. As a matter of fact he was wholly influenced by the writings of the earlier investigators of the hieroglyphic inscriptions, such as Marsham,¹ Kircher,² Jablonski,³ the first part of whose work contained a list of all the Egyptian words mentioned by ancient writers arranged alphabetically; Freret,⁴ Goropius,⁵ Goguet,⁶ Gordon,⁷ Joseph de Guignes,⁸ who tried to prove that the epistolographic

¹ D. J. Marsham, *Canon chronicus Aegyptiacus*, London, 1672, Leipzig, 1676, 4to.

² A. Kircher, *Prodromus Coptus sive Aegyptiacus*, Rome, 1636; *Lingua Aegyptiaca restituta*, Rome, 1643; *Obeliscus Pamphilius, hoc est Interpretatio . . . in quo veterum theologia, Hieroglyphicis involuta Symbolis, detecta e tenebris in lucem asseritur*, Rome, 1650; *Oedipus Aegyptiacus, hoc est, universalis hieroglyphicae veterum doctrinae, temporum injuria abolitae instauratio*, Rome, 1652-1654; *Obelisci Aegyptiaci nuper inter Isaei Romani rudera effossi interpretatio hieroglyphica*, Rome, 1666; *Sphinx Mystagoga*, Amsterdam, 1674.

³ P. E. Jablonski, *Opuscula quibus lingua et antiquitates Aegyptiorum, difficilis librorum sacrorum loca et historiae ecclesiasticae capita illustrantur: magnam partem nunc primum in lucem protracta, vel ab ipso auctore emendata ac locu pletata*, Leyden, 1804-14.

⁴ N. Freret, *Essai sur les Hiéroglyphes*, Paris, 1744; *Réflexions sur les principes généraux de l'art d'écrire (Mémoires de l'Académie des Inscriptions, tom. vi. p. 609 ff.)*; *Lettres sur les Hiéroglyphes*, 1802.

⁵ Bocanus Goropius, *Hieroglyphica*, Antwerp, 1580, folio.

⁶ *De l'Origine des Lois*, pt. ii. Bk. ii. chap. 6.

⁷ A. Gordon, *Essay towards explaining the hieroglyphical figures on the coffin of the ancient Mummy, belonging to Captain W. Lethieueulier*, London, 1757, folio.

⁸ *Essai sur le moyen de parvenir à la lecture et à l'intelligence des Hiéroglyphes Égyptiens* (in *Mémoires de l'Académie*, tom. xxxiv., 1770); and another "Mémoire" in *Mémoires de l'Académie*, tom. xxix. 1764.

and symbolic characters of the Egyptians were to be found in the Chinese characters, and that the Chinese nation was nothing but an Egyptian colony; and of Hooghe de Romeyn,¹ D'Origny,² Schuhmacher,³ Koch,⁴ Tychsen,⁵ and Valerianus.⁶ Curiously enough, our own countryman, William Warburton, had, early in the XIXth century,⁷ shown that Kircher's view that the hieroglyphics were only employed for a sacred or mystical language, and were used by the priests to express in cabalistic terms the notions of their religion, was a mistaken one, and "he had proved from the testimony of profane authors "that they were really and truly the language of the "country, employed to record openly and plainly their "laws, policies, public morals, history, and, in a word, all "kinds of civil matters."⁸ Count Pahlin's works are, in one respect, to be classed with those of Kircher, for they are full of fantastic ideas, most of which seem to have been suggested to him by the hieroglyphic forms of creatures animate and inanimate; on the other hand,

¹ *Hieroglyphica*, Amsterdam, 1744.

² *L'Égypte Ancienne*, Paris, 1765.

³ M. G. Schuhmacher, *Versuch. die dunkeln Geheimnisse in der hieroglyphischen Denkbildern der Aegyptier, Chaldäer, Perser, &c., näher aufzuklären*, Leipzig, 1754.

⁴ *Tentamen enucleationis hieroglyphicorum*, Petropolis, 1788.

⁵ *Ueber die Buchstabenschrift der alten Aegypten*, Göttingen, 1789.

⁶ J. P. B. Valerianus, Basle, 1556.

⁷ *The Divine Legation of Moses demonstrated, to which is adjoint an Essay on Egyptian Hieroglyphics*, London, second edition, 1838.

⁸ Birch, *Egyptian Hieroglyphics*, p. 192.

it is tolerably evident that he was an honest, though mistaken, investigator of Egyptian hieroglyphics, and he certainly managed to find apt quotations for his arguments. He never understood the problems which he had undertaken to solve, and one instance, at least, is on record¹ which shows that he set out to translate a line of the Rosetta Stone by beginning in the middle of it. How his views were received among the learned generally we have little means of knowing, but it seems that Åkerblad, who had, as we have seen, made some progress in deciphering the Enchorial text, was disposed to acquiesce in the correctness of M. de Pahlin's interpretation, which proceeds on the supposition that parts of the first lines of the hieroglyphics are still remaining on the Stone!² Far worse than this, however, was the encouragement which such pseudo-scientific works gave to the cranks and faddists of the day, many of whom, without any philological training whatsoever, undertook to solve one of the most difficult of philological problems, and promulgated theories of the wildest description about the Egyptian characters, and about the affinity of the Egyptian language with Hebrew, Syriac and Chinese.

The books professing to explain the Egyptian hieroglyphic texts which appeared between 1700 and 1800 were exceedingly numerous, and merely to enumerate their names, even without adding the briefest description of each, would fill many pages. Among them all,

¹ Young, *Account*, p. 2.

² *Ibid.*, p. 2.

however, as deserving special note, must be mentioned two papers¹ by J. Jacques Barthélemy, in which he showed that the ovals, commonly called cartouches, which occurred in the Egyptian texts, contained royal names, and a work by G. Zoega entitled *De Origine et usu Obeliscorum*, Rome, 1797, wherein he agreed with Barthélemy that the ovals must contain royal names,² but going a step further, declared that the hieroglyphics were alphabetic letters. Whether De Sacy or Åkerblad had knowledge of the views of Barthélemy and Zoega it is impossible to say, but it is interesting to observe that they began their labours by attacking the cartouches in the Enchorial text, and that Åkerblad went so far as to formulate an alphabet.

During the twelve years which followed the appearance of the "Lettre" of De Sacy and that of Åkerblad no real progress appears to have been made in the decipherment of Egyptian hieroglyphics, and the only works and papers which appeared on the subject were written by untrained theorists, who were chiefly concerned in proving the Biblical character of the

¹ *Explication d'un Bas-Relief Égyptien* (*Mémoires de l'Académie*, tom. xxxii. p. 725ff., 1761): and *Réflexions générales sur les rapports des langues Égyptienne, Phénicienne et Grecque*, *ibid.*, 1763.

² "Conspiciuntur autem passim in Aegyptiis monumentis
"schemata quaedam ovata sive elliptica planae basi insidentia,
"quae emphatica ratione includunt certa notarum syntagmata,
"sive ad propria personarum nomina exprimenda sive ad sacra-
"tiores formulas designandas."

Egyptian inscriptions. The first successful attempt to decipher the hieroglyphic and enchorial inscriptions on the Rosetta Stone was made by Dr. THOMAS YOUNG, F.R.S., who, early in the year 1814, read a paper on Åkerblad's "Lettre" before the Society of Antiquaries of London. The researches of this eminent man were, however, of such an important character that they must be described in a separate chapter.

APPENDIX TO CHAPTER III.

THE DECREE OF ROSETTA.

I.—A LITERAL LATIN TRANSLATION OF THE GREEK
VERSION MADE BY CITOYEN AMEILHON, AND
PUBLISHED IN 1803.¹

- 1 REGNANTE (rege) juvene et successore patris in
regnum, domino coronarum perillustri, Ægypti
stabilitore et rerum quae pertinent ad
- 2 Deos, pio, hostium victore, vitae hominum emen-
datore, domino triginta annorum periodorum, sicut
Vulcanus ille magnus, rege, sicut Sol
- 3 magnus rex, tam superiorum quàm inferiorum
regionum, gnato Deorum Philopatorum, quem
Vulcanus approbavit, cui sol dedit victoriam,
imagine vivente Jovis, filio Solis, Ptolemaeo
- 4 immortalis, dilecto à Phtha, ANNO NONO : Sub pon-
tifice Aete Alexandri quidem et Deorum Soterum,
et Deorum Adelphorum, et Deorum Evergetum, et
Deorum Philopatorum, et

¹ See *Éclaircissemens sur l'Inscription Grecque du Monument trouvé à Rosette, contenant un décret des prêtres de l'Égypte en l'honneur de Ptolémée Épiphane, le cinquième des rois Ptolémées.* Paris, Floréal, an xi (1803). 4to. Imprimé par Baudouin.

- 5 Dei Epiphanis, gratiosi ; Athlophora Berenices
Evergetidis Pyrrhâ filiâ Philini ; Canephorâ
Arsinoes Philadelphae, Areiâ filiâ Diogenis ;
Sacerdote Arsinoes Philopatoros, Irene
- 6 filiâ Ptolemaei : Mensis Xandici quartâ die,
Ægyptiorum vero Mechir octodecimâ : **DECRETUM**,
Pontifices et Prophetæ et illi qui in adytum
introeunt ad vestitum
- 7 Deorum, et Pterophoræ et sacri Scribæ, et alii
Sacerdotes omnes qui progressi è regionis templis
Memphim obviam regi, ad solemnem festivitatem pro
susceptione
- 8 coronæ Ptolemaei, immortalis, dilecti à Phtha,
Dei Epiphanis, gratiosi, quam accepit à patre suo,
et congregati Memphi in templo, illâ ipsâ die
DIXERUNT :
- 9 QUANDOQUIDEM rex Ptolemaeus, immortalis,
dilectus à Phtha, Deus Epiphanes, gratiosus, ille
ex rege Ptolemaeo et reginâ Arsinoe, Diis
Philopatoribus, quàm plurimùm benè fecit
templis et
- 10 hominibus in illis degentibus, et regiae ipsius
potestati subjectis omnibus ; Et existens Deus ex
Deo et Deâ, sicut Horus ille Isidis et Osiridis
filius, ultor ille patris sui Osiridis, in ea quæ per-
tinent ad Deos
- 11 benefico animo propensus, consecravit in tem-
plorum commoda argentarios et frumentarios
proventus ; Et multa impendia sustinuit ad

Ægyptum in tranquillitatem reducendam et ad templa erigenda ;

- 12 ET pro suis viribus de humanitate benè meritus est totis : ET existentium in Ægypto tributorum ac vectigalium nonnulla quidem omninò remisit, alia verò elevavit, et populus et caeteri omnes in
- 13 Abundantiâ essent in sui ipsius regno ; ET regalia debita quae debetant incolae tam Ægypti quàm reliquæ ditionis ejus, quamvis plurima quantitate, condonavit ; ET eos qui in carceres
- 14 fuerant adacti, et eos qui in jus vocati erant, ex multo tempore, solvit omnit accusatione ; JUSSIT verò et proventus templorum et quae conferebantur in ea annuatim taxationes frumen-
- 15 tarias et argentarias, similiter et attributas portiones Diis ex vineali terrâ et veridariis et aliis rebus pertinentibus ad Deos, sub patre ipsius,
- 16 manere per regionem ; JUSSIT etiam de sacerdotibus ut nihil plus dent pretii ad initiationem suam quàm quod dare tenebantur usquè ad primum annum regni patris ejus ; SOLVIT et oriundos ex
- 17 sacris tribubus annuâ in Alexandriam navigatione ; JUSSIT et perceptionem eorum quae pertinent ad rem nauticam non fieri ; ET eorum quae in aerarium basilicum conferri solebant ex templis bussinorum
- 18 linteorum remisit duas partes ; ET quae neglecta fuerant omnia in anteactis temporibus, restituit in

convenientem ordinem, studens ut assueta persolverentur Diis

19 convenienter ; SIMILITER et jus cuique partitus est, sicut Hermes ille magnus et magnus ; JUSSIT et eos qui redierunt ex partibus bellatorum, atque aliorum aliena

20 sententium, in illis turbarum temporibus, reversos, manere in propriis possessionibus ; CONSULUIT ut mitterentur copiae equestres et pedestres et naves adversus eos qui irruerant

21 in Ægyptum mari terrâque, sustinens impensas argentarias et frumentarius magnas, ut et templa et omnes incolae ejus in securitate essent ; ET acce-

22 dens ad Luporum urbem, illam in Busiridis regione sitam, quae erat occupata et munita adversùs obsidionem, armorum copiâ largiore et aliocumque commeatu, utpotè quod jam à multo

23 tempore invaserat rebellandi animus congregatos in eâ impios qui et in templa et in Ægypti incolas multa mala patraverant, et,

24 castra antè ponens, aggeribus et fossis et munitis ipsam eximiis circumvallavit ; Nilumque cùm incrementum magnum fecisset in octavo anno, et suesceret submergere

25 campestria, cohibuit ex multis locis, munitis ostiis fluviorum, largitus in haec opum vim non modicam ; et constitutis equitibus et peditibus ad custodiam

26 eorum, brevi tempore et urbem vi cepit, et in eâ

- impios omnes interfecit sicut *Hermes* et *Horus* ille
 Isidis et *Osiridis* filius subegerunt in iisdem
 27 locis olim rebellatores; Duces (*verò*) rebellatorum
 sub ipsius patre et qui regionem (*vastaverant*) et
 templa scelestè tractarant, ingressus in *Memphim*,
 ultor
 28 patris sui et sui ipsius regni, omnes punivit pro
 meritis, tempore quo venit ad peragenda (*omnia*
quae) observari consuescunt in solemnitatibus
 suscipiendae coronae; REMISIT et ea quae in
 29 templis debebatur regali aerario usquè ad octavum
 annum, quorum erat in tritico et argento copia non
 modica; SIMIL(ITER *et*) multas non collatorum
 in regium aerarium, byssinorum linteo-
 30 rum, et eorum, quae collata fuerant, ab exemplari
 discrepantiam usquè ad eadem tempora; SOLVIT
 templa (*imposità*) artabe in unam quamque aruram
 sacrae terrae, et terrae vinealis simil(*iter*)
 31 amphoram arurae; API et Mnevi plurima donavit
 et caeteris sacris animalibus illis in Ægypto; multò
 magis quàm antecedentes reges sollicitus circà ea
 quae com(*petunt*)
 32 ipsis semper, et illorum funeribus necessaria
 suppedians opimè et magnificè, et ritibus implendis
 in propriis eorundem templis cum sacrificiis et
 solemnibus conventibus et caeteris (*de more solito*)
 33 Et jura templorum et Ægypti conservavit in
 regione, juxtà leges; ET Apieium operibus eximiis
 adornavit, conferens in ipsum auri (*et argen-*)

- 34 ti et lapidum pretiosorum vim non modicam, et
templa et fana et altaria extruxit; et quae
indigebant restauratione reparavit, habens Dei
Evergetici, in rebus pert(*inentibus, ad*)
- 35 Divinum Numen, animum intentum : ET sciscitans
de rebus pretiotissimis templorum renovavit ipsas,
in sui ipsius regno convenienter; PRO quibus
dederunt ipsi Dii sanitatem, victoriam, robur et
alia bona (*omnia*)
- 36 regiâ potestate mansurê ipsi et ipsius posteris in
omne aevum : BONAE FORTUNAE. PLACUIT sacer-
dotibus regionis templorum omnium honores
(*omnes*) qui pertinent
- 37 ad immortalem regem Ptolemaeum, dilectum à
Phtha, Deum Epiphanem, gratiosum, similiter et
qui sunt patrum ipsius Deorum Philopatorum et
qui sunt avorum Deorum Everg(*etum, et qui sunt*)
- 38 Deorum Adelphorum, et qui sunt Deorum Soterum,
angere magnopere; ET ponere immortalis regis
Ptolemaei, Dei Epiphanis, gratiosi, statuum in
unoquoque templo, in manifes(*tiori loco*)
- 39 quae cognominabitur Ptolemaei ultoris Ægypti, cui
propè sistet praecipuus Deus templi, dans ei insigne
victoriae; quae erunt disposita (*omnia juxta
convenientem*)
- 40 ordinem; ET sacerdotes colere statuas ter per
diem et vestire illas sacro ornatu, et alia praescripta
exequi, pront ea observari solent ergà alios Deos
in (*magnis solem-*)

- 41 nitatibus; ERIGENDA verò esse regi Ptolemaeo,
Deo Epiphani, gratioſo, illi ex rege Ptolemaeo et
reginâ Arsinoe, Diis Philopatoribus, simulachrum
sculptile et aediculam au(*rea in sacratissimo*)
- 42 templorum, et collocandam eam (aediculam) in
adytis cum aliis aediculis, et in magnis ſolemnitati-
bus in quibus exitus aedicularum aguntur, aedicu-
lam etiam Dei Epiphanis, Ev(*ergetis, gratiosi*)
- 43 exire; ET ut faciliùs agnoſci que at nunc et in
tempore futuro, imponi ſuper aediculam illas regis
aureas coronas decem quibus adhaerebit aſpis
(*ad ſimilitudinem*)
- 44 coronarum illarum figurâ aſpidis inſignium quae
ſunt ſuprà alias aediculas, et earum in medio
regium illud inſigne cognominatum **ΨΧΕΝΤ** quo
redimitus introivit in Mempheos (*templum*
ut)
- 45 adimplerentur ea quae conſueſcunt peragi in ſus-
ceptione regiae coronae, et imponi circumdanti
coronas tetragono juxtâ praedictum ſacellum
regium, phylacteria aur(*ea cum iſthâc inſcriptione*)
- 46 Hoc eſt regis qui illuſtrem reddidit regionem
ſuperiorem et regionem inferiorem; ET, quia
trigeſimum diem illius Meſori quo nativitas regis
agitur, ſimiliter et (*diem*)
- 47 quo ſuſcepit regnum à patre cognomines eſſe jam
uſu receptum eſt in templis, etenim et multorum
bonorum principia omnibus ſunt, agere hoſce dies
feſtos (*in ſingulis per totam Æ*)

- 48 gyptum templis in mense, et facere in ipsis sacrificia et libamina et caetera lege sancita sicut et in aliis solemnitatibus, et advenientes statutos dies
- 49 in templis: ET agere festum et solemnem conventum in honorem immortalis et dilecti à Phtha, regis Ptolemaei, Dei Epiphanis, gratiosi, singulis annis (*per totam Ægypti, tam superioris quàm inferioris*)
- 50 regionem, à novilunio Thouth per dies quinque, in quibus et coronas gerent facientes sacrificia et libamina et alia convenientia; cognomi(*nabuntur verò isti ministri*)
- 51 et Dei Epiphanis, gratiosi, sacerdotes, praeter alia nomina Deorum quorum sacerdotii munere jam funguntur, et praelibare, super omnes pecuniarios redditus et super alios (*proventus sacros, quae necessaria sunt ad*)
- 52 Sacerdotium ejus; LICERE que et quibuslibet privatis agere hoc festum et praedictum Sacellum erigere et habere domi (*quaecumque suppetent ad cultum Dei Epiphanis, gratiosi,*)
- 53 annuatim. Ut innotescat quòd incolae Ægypti glorificant et honorant Deum Epiphanem gratiosum regem, ut par est, (*placuit hoc decretum sculpti in columnâ*)
- 54 duri lapidis, et sacris, et patriis, et hellenicis caracteribus, et collocari in unoquoquè tam priorum quàm posteriorum (*templorum*)

II.—FRENCH TRANSLATION OF THE GREEK VERSION
PUBLISHED BY MONSIEUR AMEILHON IN 1803.¹

DU RÈGNE de notre jeune monarque, successeur de son père à la couronne, glorieux souverain des couronnes, réparateur de l'Égypte et de toutes les choses qui concernent les Dieux, pieux, vainqueur de ses ennemis, réformateur des moeurs des hommes, maître des périodes de trente années, comme Vulcain-le-Grand, roi, comme le Soleil le grand roi, des régions tant supérieures qu'inférieures, né des dieux Philopatores, que Vulcain a approuvé, à qui le Soleil a donné la victoire, image vivante de Jupiter, fils du Soleil, Ptolémée toujours vivant, le bien-aimé de Phtha, LA NEUVIÈME ANNÉE; Sous le pontificat d'Aëtès, prêtre et d'Alexandre, et des dieux Soteres, et des dieux Adelpes, et des dieux Évergètes, et des dieux Philopatores, et du dieu Épiphane, très-gracieux; Pyrrha, fille de Philinus, étant Athlophore de Bérénice Évergète; Areia (ou, Araea), fille de Diogène, étant Canephore d'Arsinoé Philadelphie; Irène, fille de Ptolémée, étant prêtresse d'Arsinoé Philopator; LE quatre du mois Xandique, et le dix-huit du mois Méchir, suivant les Égyptiens: LES Pontifes, et les Prophètes, et ceux qui entrent dans le sanctuaire pour habiller les Dieux, et les Ptérophores, et les Écrivains sacrés, et tous les autres Prêtres qui, de tous les temples situés dans le pays, s'étoient rendus

¹ See *Éclaircissemens sur l'inscription Grecque du Monument trouvé à Rosette*, p. 108 ff.

à Memphis, auprès du roi, pour la solennité de la Prise-de-possession de cette couronne dont Ptolémée, toujours vivant, le bien-aimé de Phtha, dieu Épiphané, Prince très-gracieux, a hérité de son père, se trouvant réunis dans le temple à Memphis, ont prononcé, ce même jour, le DÉCRET suivant :

CONSIDÉRANT QUE, le roi Ptolémée toujours vivant, le bien-aimé de Phtha, dieu Épiphané, très-gracieux, le fils du roi Ptolémée et de la reine Arsinoé, dieux Philopatores, a fait toutes sortes de biens et aux temples, et à ceux qui y font leur demeure, et en général à tous ceux qui sont sous sa domination ; QU'étant dieu, né d'un dieu et d'une déesse, comme Orus, ce fils d'Isis et d'Osiris, ce vengeur d'Osiris son père, et jaloux de signaler son zèle généreux pour les choses qui concernent les dieux, IL a consacré au service des temples de grands revenus, tant en argent qu'en blé, et a fait de grandes dépenses pour ramener la tranquillité en Égypte et y élever des temples ; QU'il n'a négligé aucun des moyens qui étoient en son pouvoir pour faire des actes d'humanité ; et QU'afin que dans son royaume (*ou*, sous son règne) le peuple et en général tous les citoyens pussent vivre avec plus d'aisance, IL a supprimé tout-à-fait quelques-uns des tributs et des impositions qui étoient établis en Égypte, et diminué le poids des autres ; QUE de plus il a remis tout ce qui étoit dû à son trésor, tant par ses sujets habitans de l'Égypte, que par ceux des autres pays de sa domination, quoique cette dette fit une masse très-considérable ; QU'IL a

renvoyé absous ceux qui avoient été emprisonnés et mis en jugement depuis longtemps ; QU'IL a ordonné que les revenus des temples et les redevances qui doivent leur être payés, chaque année, tant en blé qu'en argent, ainsi que les parts réservées aux dieux sur les vignobles, les vergers, et sur toutes les autres choses auxquelles ces dieux avoient droit du temps que son père régnoit, continueroient à se percevoir dans le pays ; QU'IL a voulu que les prêtres, pour être initiés aux mystères, ne payassent pas un droit plus fort que celui qu'ils avoient payé jusqu'à la première année du règne de son père ; QU'IL a dispensé ceux qui appartiennent aux tribus sacerdotales de faire tous les ans le voyage par eau à Alexandrie ; QU'IL a ordonné qu'on cesseroit de faire la levée des choses qui se percevoient pour le service de la marine ; QU'IL a fait la remise des deux tiers sur la quantité de toile de byssus que les temples devoient fournir au fisc royal ; QUE, dans toutes les parties où depuis longtemps l'ordre étoit négligé, il l'a rétabli, et donné tous ses soins pour faire observer d'une manière convenable tout ce qu'on étoit dans l'usage de pratiquer d'Arsinod des Dieux ; QU'À l'exemple d'Hermès deux le dix-huit IL a aussi fait rendre justice à chacun ; LES Pontifes, né que les citoyens qui, après avoir quitté le sanctuaire pour et ceux dont les sentimens avoient été, et les Écrivains sans trouble, opposés au gouvernement, de tous les temples sont maintenus en possession de

QU'IL a pourvu à ce que de grandes

¹ See *Éclaircissemens* trouvé à Rosette, p. 108 ff. en infanterie, et en vaisseaux,

fussent envoyées contre ceux qui avoient fait une irruption en Égypte et par terre et par mer, et n'a épargné aucunes dépenses et en argent et en blé, pour que les temples des dieux et tous les habitans de l'Égypte fussent à l'abri de tout danger ; QUE, s'étant approché de cette ville de Lycopolis, qui est située dans le canton de Busiris, et l'ayant trouvée occupée et munie d'une très-grande quantité d'armes et de toutes les espèces d'approvisionnement nécessaires pour soutenir un siège, parce que depuis longtemps l'esprit de révolte s'étoit emparé des impies, qui s'y étoient rassemblés et avoient causé beaucoup de dommage aux temples et aux habitans de l'Égypte, IL a établi son camp devant cette place, et l'a entourée de terrasses, de fossés et de fortes murailles ; QUE le Nil ayant fait, dans la huitième année, sa grande crue pendant laquelle il a coutume d'inonder la plaine, IL a arrêté les débordemens de ce fleuve par de fortes digues construites en plusieurs endroits, et a fortifié les embouchures de ses bras, ayant employé à ces travaux de très-grandes sommes ; et QU'après y avoir établi des corps de troupes, tant de pied que de cheval, pour garder ces ouvrages, IL a, en peu de temps, emporté de force la ville, et exterminé tous les impies qui s'y trouvoient, comme Hermès, et Orus, fils d'Isis et d'Osiris, avoient dompté autrefois dans ces mêmes lieux les rebelles ; QUE s'étant rendu à Memphis à l'occasion des formalités qui devoient s'observer pour la Prise-de-possession de la couronne, il a puni, en vengeur de son père et de sa propre couronne, comme ils le méritoient,

les chefs de ceux qui s'étoient revoltés sous son père, et avoient *dérasté* le pays, et dépouillé les temples; QU'IL a fait la remise de ce qui étoit dû en grain et en argent dans les temples au trésor royal, jusqu'à la huitième année, ce qui faisoit un objet considerable; QU'IL a pareillement fait grace [*sic*] des contributions de toiles byssus qui n'avoient point été fournies à ce trésor jusqu'à la même époque, comme aussi des dédommagemens exigibles pour celles qui y avoient été déposées, mais qui ne s'étoient pas trouvées conformes à l'étalon; QU'IL a affranchi les temples du droit d'artabe *imposé* sur chaque aroure de terre sacrée, et a de même aboli celui d'amphore qui se prélevoit sur chaque aroure de vigne; QU'IL a fait beaucoup de donations à Apis et à Mnévis, et aux autres animaux sacrés de l'Égypte; QUE, portant beaucoup plus loin que les rois ses prédécesseurs l'attention pour tout ce qui peut, dans toutes les circonstances, concerner le service de ces animaux sacrés, IL a assigné avec autant de générosité que de magnificence, des fonds pour fournir aux frais de leurs funérailles et aux dépenses des sacrifices, des grandes assemblées religieuses et autres cérémonies qui ont coutume d'avoir lieu dans les temples dédiés au culte de chacun d'eux en particulier; QUE par ses soins les droits des temples et ceux de l'Égypte ont été conservés dans le pays, conformément aux lois; QU'IL a fait faire de magnifiques ouvrages au temple d'Apis, et fourni pour ces travaux une grande quantité d'or et d'argent et de pierres précieuses; QU'il a élevé des temples, des chapelles, des

autels, et fait les réparations nécessaires à ceux qui en avoient besoin, ayant le zèle d'un dieu bienfaisant pour tout ce qui concerne la Divinité ; Que s'étant soigneusement informé de l'état où se trouvoient les choses les plus précieuses renfermées dans les temples, IL les a renouvelées dans son royaume de la manière qu'il convenoit ; en récompense de quoi les Dieux lui ont donné la santé, la victoire, la force, et les autres biens la couronne devant lui demeurer, ainsi qu'à ses enfans, jusqu'à la postérité la plus reculée :

À LA BONNE FORTUNE :

IL A PLU aux prêtres de tous les temples du pays de décréter QUE *tous les honneurs* appartenans au roi Ptolémée, toujours vivant, le bien-aimé de Phtha, dieu Épiphanes très-gracieux, ainsi que ceux qui sont dus soit à son père et à sa mère, les dieux Philopatores, soit à ses aïeux les dieux Évergètes, soit aux dieux Adelpes, soit aux dieux Sauveurs, seront considérablement augmentés ; QUE dans chaque temple il sera érigé et posé dans *le lieu le plus apparent*, une statue du roi Ptolémée, toujours vivant, dieu Épiphanes, très-gracieux, laquelle s'appellera LA STATUE DE PTOLÉMÉE VENGEUR DE L'ÉGYPTE : et que près de cette statue sera placé le dieu principal du temple, qui lui présentera l'arme de la victoire, et tout sera disposé de la manière *la plus convenable* ; Que les prêtres feront trois fois par jour le service religieux auprès de ces statues, et les

pareront des ornements sacrés, et auront soin de leur rendre, dans les *grandes solennités*, tous les honneurs qui doivent, suivant l'usage, être rendus aux autres dieux; QU'IL sera consacré au roi Ptolémée, dieu Épiphané, très-gracieux, à ce fils du roi Ptolémée et de la reine Arsinoé, dieux Philopatores, une statue et une chapelle dorées *dans le plus saint des temples*; QUE la chapelle sera placée dans les sanctuaires avec toutes les autres, et QUE dans les grandes solennités où l'on a coutume de faire sortir des sanctuaires les chapelles, on fera sortir aussi la chapelle du dieu Épiphané, *très-gracieux* Qu'afin de rendre, dès à présent et pour toujours, cette chapelle plus facile à être distinguée des autres, on posera au-dessus les dix couronnes d'or du roi, lesquelles porteront sur leur partie antérieure un aspic à l'imitation de ces couronnes à figure d'aspic, qui sont sur les autres chapelles, et au milieu de ces couronnes sera placé cet ornement royal appelé PSCHENT ($\Psi XENT$), celui qu'il portoit lorsqu'il entra à Memphis dans *le temple*, afin d'y observer les cérémonies légales prescrites pour la Prise-de-possession de la couronne, et QU'au tétragone entourant les couronnes et apposé à la chapelle dont on vient de parler, IL sera attaché des phylactères d'or avec cette inscription: C'EST ICI LA CHAPELLE DU ROI, DE CE ROI QUI A RENDU ILLUSTRES LA RÉGION D'EN HAUT ET LA RÉGION D'EN BAS; et QUE, l'usage s'étant déjà établi dans les temples d'appeler du nom de ce prince le trente de ce mois Mesori, auquel

on fait mémoire de l'anniversaire de sa naissance, ainsi que *celui* où il a reçu la couronne de son père, jours qui certes sont pour tous une source de biens, ces mêmes jours seront célébrés comme des jours de fêtes *dans tous les temples de l'Égypte*, chacun en son *mois* ; QU'on fera dans ces temples des sacrifices, des libations et toutes les autres cérémonies qu'on a coutume de faire aux grandes solennités dans les temples ; QUE tous les ans il sera célébré une fête et tenu une grande assemblée en l'honneur du toujours vivant, du bien-aimé de Phtha, du roi Ptolémée, dieu Épiphané, très gracieux ; QUE *cette fête aura lieu dans tout le pays, tant de la Haute que de la Basse-Égypte, et durera cinq jours, à commencer de la néoménie du mois Thouth, pendant lesquels ceux qui feront les sacrifices, les libations et toutes les autres cérémonies d'usage, porteront des couronnes ; Qu'ils seront appelés prêtres du dieu Épiphané, très gracieux, et ajouteront ce nom à ceux des autres dieux au service desquels ils sont déjà consacrés ; Qu'il sera mis à part des fonds pour fournir à toutes les dépenses qui pourra exiger son sacerdoce ; Qu'il sera permis à tous particuliers indistinctement de célébrer la fête, et de consacrer la chapelle dont il a été parlé ci-dessus, et d'avoir chez eux les choses nécessaires à ce culte pour chaque année.*

ET AFIN qu'il soit connu pourquoi, en Égypte, l'on glorifie et l'on honore, comme il est juste, le dieu

Épiphanè, très gracieux monarque, *le présent décret sera gravé* sur une colonne de pierre dure, en caractères sacrés, et en caractères du pays, et en caractères grecs, et cette colonne sera placée dans chacun *des temples*, tant anciens que nouveaux.

CHAPTER IV.

THE ROSETTA STONE AND THE LABOURS OF
THOMAS YOUNG.

THOMAS YOUNG¹ was born at Milverton in Somersetshire, on June 13th, 1773. He is said to have been able to read fluently at the age of two, and before he was twenty years old he had studied French, Italian, Latin, Greek, Hebrew, Syriac, Chaldee, Samaritan, Arabic, Persian, Turkish, and Ethiopic, to say nothing of Philosophy, Botany, and Entomology. In 1793 he entered St. Bartholomew's Hospital as a student; in 1801 he discovered the undulatory theory of light; in 1802 he was appointed Foreign Secretary to the Royal Society; in 1803 he took the degree of Bachelor of Medicine at Cambridge; in 1804 he was elected a Fellow of the Royal Society; in 1808 he took the degree of Doctor of Medicine; in 1814 he began his study of the inscriptions on the Rosetta Stone; in 1818 he was appointed Secretary of the Board of Longitude, and Superintendent of the Nautical Almanac; and in 1826 he was elected one of the eight foreign Associates of the Academy of Sciences at Paris. He died on May 10th, 1830.

¹ See the *Life of Thomas Young*, by G. Peacock, London, 1855.

The above brief summary of the acquirements and appointments of Dr. Young only concerns us so far as it will serve to give an idea of his great and varied abilities, and of his great linguistic and scientific knowledge; and of the details of his career here recorded, the only one which we intend to discuss is that which informs us that he began to study the inscriptions on the Rosetta Stone in the year 1814. The value of his work in connection with Egyptian decipherment will be considered later on, and all that we have to do here is to record the facts so far as they can be ascertained from trustworthy sources. In his "Account of Some Recent Discoveries in Hieroglyphical Literature" (p. 11), published in 1823, he tells us that he began to examine the fragments of papyrus brought from Egypt by Mr. Boughton, and that after "looking over Mr. Åkerblad's" pamphlet¹ "in a hasty manner," he communicated a few anonymous remarks² to the Society of Antiquaries. In the summer of 1814 he took a copy of the Rosetta Stone inscriptions to Worthing, and studied them, and a few months later he was able to send translations both of the hieroglyphic and enchorial texts to the Society of Antiquaries, so that

¹ The allusion must be to Åkerblad's famous "Lettre" to De Sacy, which has been treated of above.

² *Remarks on the Ancient Egyptian Manuscripts*, read May 19th, 1814, and published first in the *Museum Criticum* of Cambridge, part vi. p. 15, then in *Archæologia*, vol. xviii. p. 65, ff., London, 1817; and reprinted by Leitch in *The Works of Thomas Young*, vol. iii. p. 1 ff.

they might be printed as an appendix to the remarks in Åkerblad's work, which he had made a few months before. In the pursuit of his inquiry he had made himself in some measure "familiar with the remains of the old Egyptian language, as they are preserved in the Coptic and Thebaic versions of the Scriptures, and I had hoped, with the assistance of this knowledge, to be able to find an alphabet, which would enable me to read the enchorial inscription, at least, into a kindred dialect. But, in the progress of the investigation, I had gradually been compelled to abandon this expectation, and to admit the conviction that no such alphabet would ever be discovered, because it had never been in existence." Young was led to this conclusion because he saw that many of the characters in the enchorial text were "obviously imperfect imitations of the more intelligible pictures, that were observable among the distinct hieroglyphics of the first inscription," and his examination of the hieroglyphic text on the Rosetta Stone caused him to make the following deductions:—

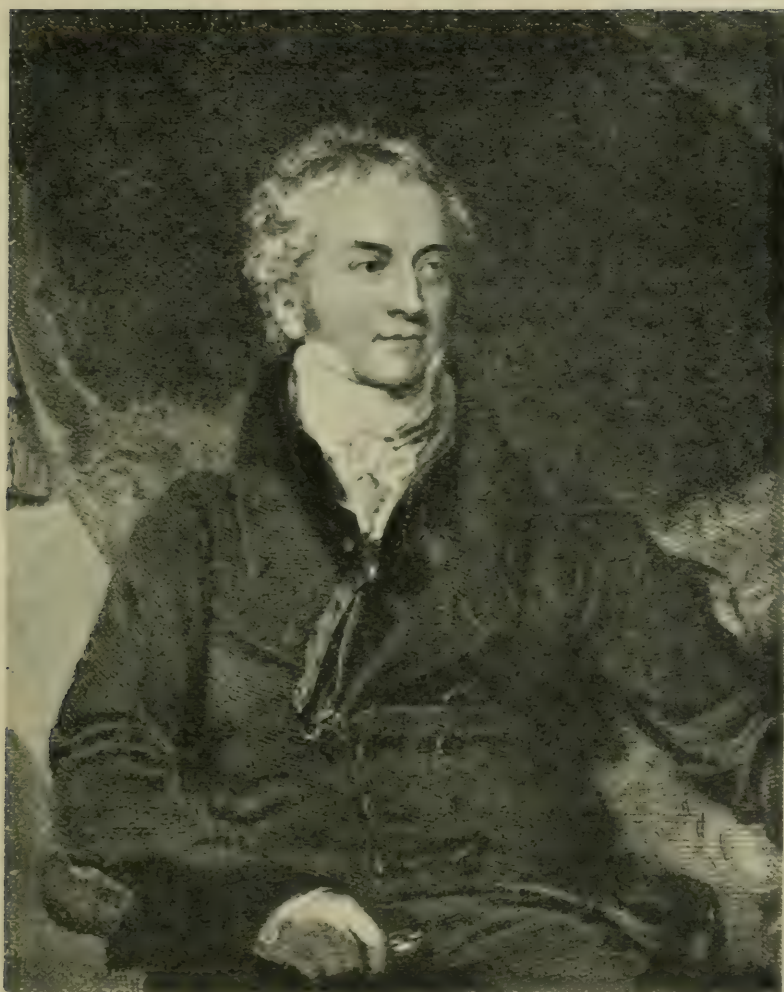
- 1 Simple objects are represented by their actual delineations.
- 2 Many signs were used in a figurative sense only.
- 3 Many signs could be considered as the pictures or no existing objects.
- 4 The dual was denoted by the doubling of a character.
- 5 An indefinite plurality was represented by three

characters of the same kind, or by three lines or bars attached to a single character.

- 6 Units are represented by dashes, and tens by round or square arches.
- 7 Hieroglyphic inscriptions were to be read in the direction in which the characters faced.
- 8 Proper names were included by the oval ring, or border, or cartouche.
- 9 The name of Ptolemy alone existed on the Rosetta Stone, "having only been completely identified by "the assistance of the analysis of the enchorial "inscription."

After making the above statements (*Account*, p. 14), Dr. Young says, "As far as I have ever heard or read, "*not one* of these particulars had ever been established "and placed on record, by *any other* person, dead or "alive." In respect of No. 8, it will be remembered that Barthélemy and Zoega had said exactly the same thing, a fact which seems to show that Dr. Young was unacquainted with the works of two of the ablest and most sensible of the early decipherers of hieroglyphics.

As Dr. Young's "Account" was published in 1823 it is clear that before this year he himself claimed to have made translations of the hieroglyphic and enchorial texts on the Rosetta Stone as early as 1814, and there is no good reason for doubting his statement, although it has been often disputed. It is of course quite possible that he modified parts of his translations as he became more and more familiar with the characters;



Thomas Young M.D.
Sec. B.S.

indeed, this could hardly be avoided, seeing that he spent so much time in working out hieroglyphic, enchorial, and Coptic texts. For he not only studied the inscriptions on the Rosetta Stone, but also those of which copies were placed in his hands by Mr. Banks, Signor Belzoni, and others, and his knowledge of Coptic was put to the test practically by the demands made upon him by Mr. Thomas Legh, M.P., about this time. This gentleman visited Egypt in 1812 with Mr. Smelt, and travelled so far to the south as Ibrîm (Primis)¹; on his way he obtained at Elephantine a number of leather rolls inscribed in Sahidic Coptic, i.e., the dialect of Upper Egypt, and these, on his return, he placed in the hands of Dr. Young for decipherment. Dr. Young published an "Account" of the MSS. on leather in Mr. Legh's "Narrative," and gave a facsimile of the Coptic text of one of them with an English translation. These leather rolls were presented to the British Museum by Mr. Legh on January 11th, 1817. They are seventeen in number, and are now mounted under glass, and grouped under the heading PAPYRUS IV., A—Q, in a case labelled "Presented by Thomas Legh, M.P., 1819."²

¹ See Thomas Legh, *Narrative of a Journey in Egypt, and the Country beyond the Cataracts*. 4to, London, 1816.

² A is a deed setting forth that one Thekla, of the town of Kêlsei, has borrowed 19 solidi from Joseph, a sailor, and that she will devote the property which she has derived from her father to the payment of her debt. She swears by God, and by the king Mercurius, to carry out this deed. B is a deed, dated in the first

Soon after Dr. Young had made his translations of the texts on the Rosetta Stone, he was asked to prepare the article EGYPT for the new edition of the "Encyclopædia Britannica"; this he undertook to do, and forthwith began to collect his materials for an Egyptian Sign List and Vocabulary, and for the other sections of the treatise which he was going to include in his article. When written, the article filled thirty-eight pages quarto, and was accompanied by five plates, with lists containing 218 words, a "supposed enchorial alphabet," and "specimens of phrases." Section I. referred to recent publications on Egypt, Section II. to the Pantheon of Egypt, Section III. to the Historiography of Egypt, Section IV. to the Egyptian Calendar, Section V. to Manners and Customs, Section VI. to the Analysis of the triple inscription of the Rosetta Stone, Section VII. contained the Rudiments of a Hieroglyphical Vocabulary, and Section VIII. treated of the "General Character and Subjects of the Egyptian

year of the reign of king John, recording the sale of five fields (?) by Ananias and Mênanta to their son Abraham and his wife Mênanta. C is a deed, dated in the reign of king John, stating that Thekla has sold certain lands to Abra[ham] and Mênanta. D declares that as Thekla borrowed 19 solidi from Joseph the sailor, and as Eudoxia, the grand-daughter of Thekla, has borrowed 9 solidi more, the possession which Thekla set aside to pay off her debt to Joseph now becomes the property of his three daughters, Maria, Seiôn, and Athanasia. F and G are parts of the same MS., but the general meaning of the document is not clear. The documents appear to have been written in the VIIth or VIIIth century of our era. See *Recueil de Travaux*, tom. xxi., p. 224.

Monuments." The article was printed in part i. of volume iv. of the Supplement to the "Encyclopædia Britannica," and was published in 1819. It is the most important of all Dr. Young's philological works, and is practically the foundation of the science of Egyptology, *because it contains a list of a number of alphabetical Egyptian characters, to which, in most cases, he had assigned correct value.* In other words, the idea of a phonetic principle in the reading of the hieroglyphics, which had been but dimly comprehended by Warburton, De Guignes, Barthélemy, and Zoega, was clearly grasped by Dr. Young, and was accurately applied by him FOR THE FIRST TIME in the history of the decipherment of the Egyptian hieroglyphic. As Chabas rightly expressed it, "Cette idée fut, dans la réalité, le *fiat lux* de la "science."¹

The value of Young's alphabet has formed the subject of many a heated controversy in print, but the real question at issue, namely, whether he was or was not the first to discover the phonetic principle in hieroglyphics, has been obscured by a mass of angry verbiage in which those who were opponents of Young's claim have attempted to set it aside by means of a series of accusations in which they have asserted that he did not know a number of things which he never professed to know. A tolerably correct idea, however, of the matter may be obtained from the

¹ *Inscript. de Rosette*, p. 5.

“Correspondence relative to the Rosetta Inscription,” which appeared in the “Museum Criticum,” No. vi., 1815, and was reprinted, with additions, by Leitch, in the third volume of his edition of the *Works of Young*, London, 1855, p. 16 ff. The letters which are of importance here may be thus summarized:—

1. August, 1814. YOUNG to DE SACY, asking for information about Åkerblad's work, and if he had made any further progress. In it he says, “I doubt whether “the alphabet which Mr. Åkerblad has given us can “be of much further utility than enabling us to decipher “the proper names; and sometimes I have even “suspected that the letters which he has identified “resembled (*sic*) the syllabic sort of characters, by “which the Chinese express the sounds of foreign “language. . . .”¹

2. September 23rd, 1814. DE SACY to YOUNG, saying that he does not attempt to hide the fact that, in spite of the approval which he expressed of Åkerblad's system [in 1802], he has always felt very strong doubts about the validity of his alphabet. He then goes on to say that Champollion [le Jeune] pretends to have read the inscription on the Rosetta Stone, and adds that he has more confidence in the critical faculty and explanations of Åkerblad than in those of Champollion.

3. October [3rd], 1814. YOUNG to DE SACY, send-

¹ The italics are mine.

ing him a copy of his “conjectural translation of the Egyptian Inscription of Rosetta.” He says, “I have again read Mr. Åkerblad’s work; and I have found that it agrees in every instance with the results of my own investigation, respecting the sense attributed to the words which the author has examined”; but is careful to say that this conformity relates only to a “few of the first steps of the investigation.” Young believed that the Greek was a translation of the Egyptian text, and says that the “inscription contains at least a hundred different characters, which it is impossible to explain by means of this alphabet, ingenious as it is, at least without long and laborious study.”

4. October 21, 1814. YOUNG to DE SACY, sending him a copy of an alphabet of the enchorial text, and a list of enchorial words with their Coptic equivalents; the alphabet contains 32 characters, three of which had been identified by De Sacy, sixteen by Åkerblad, and the remainder by Young.

5. January 31 [1815]. ÅKERBLAD to YOUNG, describing his work on the Rosetta texts, and enclosing a rendering of the first five lines, with notes, of the enchorial text.

6. July 20, 1815. DE SACY to YOUNG. This letter, if the statements in it be true, is of great importance, for it shows that De Sacy had—in answer to a request made to him by Champollion’s brother, who said that he had received a letter from Young—lent to

Champollion an English translation of "l'inscription Égyptienne," which was made by Young either in 1814 or 1815.¹

De Sacy regards Young's translation as quite conjectural, but thinks that it bears the stamp of probability; he agrees with Young that the Greek text is not the original document of the decree. Following these remarks of De Sacy is a long paragraph in which he warns Young not to reveal too many of his discoveries to Champollion, because he thinks that he is quite capable of pretending that they are his own. As to Champollion's pretence to have discovered many words in the enchorial inscription of Rosetta, he is afraid that this is nothing more nor less than charlatanism, and he goes on to say that he has very good grounds for thinking so. Next we have an allusion to the pretensions of M. Étienne Quatremère, who appears to have "flattered himself that he could "read a large portion of the text," and then he says, "Nor can I imagine any of the persons [i.e. Åkerblad, "Quatremère, and Champollion] who have professed "themselves able to read it, to be possessed of so "singular a degree of modesty as to have hitherto with- "held their discoveries from the public, if they had

¹ "Monsieur,—Outre la traduction Latine de l'inscription Égyptienne que vous m'avez communiquée, j'ai reçu postérieurement "une autre traduction Anglaise imprimée, que je n'ai pas en ce "moment sous les yeux, l'ayant prêtée à M. Champollion sur la "demande que son frère m'en a faite d'après une lettre qu'il m'a "dit avoir reçu de vous."

“been tolerably well established.”¹ Later he suggests that Young should apply his method of decipherment to the hieroglyphic inscription, and supposes that it has a closer connection with the enchorial text than it has with the Greek; in his last sentence he says that Champollion has sent him a letter from Mr. Boughton, and that from it he gathers that Young has made considerable progress in the decipherment of hieroglyphics.

7. August, 1815. YOUNG to ÅKERBLAD, stating that he regards it as hopeless to attempt to read the enchorial text by means of any imaginable alphabet, and traversing many of Åkerblad's statements. He encloses a copy of Porson's translation of the Greek text, and refers to the superior accuracy of that made by Heyne.

¹ “Je pense, Monsieur, que vous êtes plus avancé aujourd'hui, et que vous lisez une grande partie, du moins, du texte Egyptien. Si j'ai un conseil à vous donner, c'est de ne pas trop communiquer vos découvertes à M. Champollion. Il se pourrait faire qu'il prétendit ensuite à la priorité. Il cherche en plusieurs endroits de son ouvrage à faire croire qu'il a découvert beaucoup des mots de l'inscription Égyptienne de Rosette. J'ai bien peur que ce ne soit là que du charlatanisme; j'ajoute même que j'ai de fortes raisons de le penser. Vous n'ignorez sans doute pas que quelq'un en Hollande a annoncé aussi avoir découvert l'alphabet de cette inscription, et qu'à Paris M. Étienne Quatremère se flatte pareillement d'en lire une grande partie. . . . Au surplus, je ne saurais me persuader que si M. Åkerblad, et Quatremère ou Champollion avaient fait des progrès réels dans la lecture du texte Égyptien, ils ne se fussent pas plus empressés de faire part au public de leur découverte. Ce serait une modestie bien rare, et dont aucun d'eux ne me paraît capable.” —Leitch, *Works of Dr. Young*, vol iii. p. 51.

8. August 3, 1815. YOUNG to DE SACY, announcing that he has been able to translate a part of the hieroglyphic text on the Rosetta Stone, and saying, "After having completed this analysis of the hieroglyphic inscription, I observed that the epistolographic characters of the Egyptian inscription, which expressed the words God, Immortal, Vulcan, Priests, Diadem, Thirty, and some others, had a striking resemblance to the corresponding hieroglyphics; and since none of these characters could be reconciled, without inconceivable violence to the forms of any imaginable alphabet, I could scarcely doubt that they were imitations of the hieroglyphics *adopted as monograms or verbal characters, and mixed with the letters of the alphabet*;"¹. . . .

9. January 20, 1816. DE SACY to YOUNG, stating that he agrees with Young's views as to the Egyptian language. In the last paragraph he comments hostilely on Champollion's behaviour during the past three months, and remarks of him, "Il est sujet à jouer le rôle du geai paré des plumes du paon."

10. May 5, 1816. YOUNG to DE SACY reporting that he is devoting himself to the study of hieroglyphics in general, and that he has found the name of Ptolemy in various inscriptions at Philae, Esna, and Ombos.

The other letters which Mr. Leitch printed in his edition of Dr. Young's Works need not occupy us here, for from the above brief summaries we can see

¹ The italics are mine.

that before the close of the year 1816, Young had succeeded in translating both the hieroglyphic and enchorial texts on the Rosetta Stone, and that he was the first investigator who recognized that hieroglyphic characters were both ALPHABETIC and SYLLABIC, and who proved the truth of his views. When these translations are examined by the light of the Egyptological information which is now available, it is impossible not to feel that the renderings of certain passages of the enchorial text, whether made by Young or by Åkerblad, must have been suggested by the Greek rendering of the enchorial text; but even thus, it is equally impossible to deny to Young the credit of having been the first to give both the idea *and* the proof of the alphabetic values of several of the Egyptian characters, a fact which was doubted by Champollion for some time after the publication of Young's article, EGYPT, in the "Encyclopædia Britannica" in the year 1819. The matter is neatly summed up by Klaproth, in his "Examen Critique des Travaux de feu M. Champollion." Herein he says, "For ten years past people have been talking enthusiastically about the discovery of the 'phonetic alphabet' made by the late M. Champollion, but very few people seem to have any clear idea either of what it really is, or of the results which it has been able to produce. Doctor Young, in England, is beyond contradiction, the first author of this discovery. In 1818 he recognized the alphabetic value of the greater number of the signs

“which form the names of Ptolemy and Berenice,
“among which he has correctly determined the follow-
“ing seven, which correspond with the results obtained
“by Champollion.” [Here follow the hieroglyphic
characters for **B, F, I, M, N, P, T.**] “The idea that
“the hieroglyphics could contain an alphabetic section
“never took root in his mind.” Klaproth proceeds to
quote a lengthy extract from Champollion’s work,
“*De l’écriture hiératique des Anciens Égyptiens*,”
which was published at Grenoble in 1821, wherein,
after referring to the works of the Comte de Caylus,
Barthélemy, Zoega, and M. de Humboldt, all of whom
were agreed that the writing of the Egyptian MSS.
was ALPHABETIC, that is to say, that it was composed
of signs which were intended to recall the sounds of
the spoken language, Champollion goes on to say,
“A long study, and above all, an attentive comparison
“of the hieroglyphic texts with those of the second
“kind, which are regarded as alphabetic, has led us
“to a contrary conclusion.” As a result he then
states the following:—

1. The writing of the Egyptian MSS. of the second kind (hieratic) is not alphabetic.

2. The second system is only a simple modification of the hieroglyphic system, and differs merely through the form of the signs.

3. This kind of writing is that called hieratic by the Greek writers, and must be considered as hieroglyphic tachygraphy.

4. Finally, the hieratic characters are SIGNS OF THINGS AND NOT SIGNS OF SOUNDS.

Statement No. 4 proves beyond all doubt that when Champollion wrote the work in question he did not only not believe in the *alphabetic character* of any of the Egyptain signs, but also that he never suspected the possibility of such a thing. In the following year (1822), when he published the famous "Lettre à M. Dacier," he published an alphabet consisting of various characters discovered by himself, as well as those the values of which had been ascertained by Dr. Young, and showed that several of the signs which Young had believed to be syllabic were actually alphabetic. We are entitled to ask here, What was it that had caused Champollion to arrive at a conclusion which was diametrically opposed to that which he had asserted so confidently one year before? There is only one answer to this question in my opinion: Champollion altered his opinion because he had either read, or had had read or explained to him, the fact that Young had successfully identified the names of Ptolemy and Berenice in the hieroglyphic text on the Rosetta Stone. His own quick, capable mind led him to grasp the importance of this discovery, and his knowledge of Coptic enabled him to make the fullest use of Young's alphabetic characters, and to apply them to the investigation of the hieroglyphic forms of Greek and Latin proper names other than Ptolemy and Berenice.

It has been popularly supposed that it was Champollion who was the first to identify the name of CLEOPATRA on an obelisk at Philae, but it seems that it was not, and as this is a matter of importance Young's letter to M. Arago,¹ the eminent French astronomer, may be referred to. M. Arago had asked Young why he did not publish a "simple statement of the dates of the several steps" which he had made in the recovery of the literature of the Egyptians, and on the 4th July, 1828, he wrote a letter from Geneva to M. Arago, in which he says, "I told you the other day that I "thought I had done quite as much as was necessary "for asserting my claim, and that I had no reason to "be over-anxious for establishing it any further than "the public at large was perfectly willing to concede "it me. I thought Mr. Champollion had been unjust "to me, but I freely forgave him, without requiring "him to acknowledge his injustice; and on the other "hand I was inclined to believe that he had also forgiven me, without my having made any concession "to him. . . . Now of the nine letters, which I insist "that I had discovered, Mr. Champollion himself "allows me five, and I maintain that a single one "would have been sufficient for all that I wished to "prove; the method by which that one was obtained "being allowed to be correct, and to be capable of "further application. The true foundation of the "analysis of the Egyptian system, I insist, is the great

¹ See Leitch, *Works of Dr. Young*, vol. iii. p. 464.

“fact of the original *identity of the enchorial with the*
“*sacred characters, which I discovered and printed in*
“*1816,*¹ and which Mr. Champollion probably redis-
“covered, and certainly republished in 1821 (1822?);
“*besides the reading of the name of Ptolemy, which I*
“*had completely ascertained and published in 1814,*
“*and the name of Cleopatra, which Mr. Bankes had*
“*afterwards discovered by means of the information*
“*that I had sent him out to Egypt, and which he*
“*asserts that he communicated indirectly to Mr.*
“*Champollion,*¹ and whatever deficiencies there might
“have been in my original alphabet, supposing it to
“have contained but one letter correctly determined,
“they would and must have been gradually supplied by
“a continued application of the same method to other
“monuments which have been progressively discovered
“and made public since the date of my first paper.”





This statement by Young of what he considered to be his just claim in respect of his discoveries in the field of Egyptology is extremely interesting, and the facts which we have given in the earlier pages of this chapter will prove that it is not excessive. His assertion that the name of Cleopatra was identified by Mr. Bankes is supported by Henry Salt (*Essay on Dr. Young's and M. Champollion's Phonetic System of Hieroglyphics*, London, 1825, p. 7), who declares that the discovery was made so far back as 1818! Mr. Bankes noticed that, as the Greek inscription upon

¹ The italics are mine.

the propylaeum at Diospolis Parva “furnishes the only
“example extant in all Egypt of the name of a queen
“Cleopatra preceding (instead of following) that of a
“king Ptolemy, (which is to be accounted for by
“referring it to the regency or reign of that Cleopatra
“who was guardian to her son,) so does the sculpture
“on the same building furnish the only example,
“where the female figure, offering, takes a precedence
“over that of the man: these therefore, it seemed
“more than probable, must be intended for Cleopatra
“and Ptolemy. Accordingly, Mr. Banks proceeded to
“confront the supposed name of Ptolemy, as furnished
“to him from the Rosetta Stone by Dr. Young, with
“the hieroglyphical designation over the male figure,
“and found an exact agreement. The next step was
“to examine whether the same two names could be
“found on the shaft of the obelisk which Mr. Banks
“was removing from Philae, that being a known
“memorial of a Ptolemy and his two Cleopatras; and
“upon both being detected, not upon that only, but
“upon a little temple at Philae, where Mr. Banks
“had discovered a dedicatory inscription in Greek of
“the same sovereign, the matter was brought to com-
“plete proof, and the result was communicated by
“Mr. Banks both to Mr. Salt and Dr. Young, and
“noted by him also in pencil in the margin of many
“copies, which he afterwards distributed; it was so
“noted, amongst others, in the margin of that sent to
“Paris to be presented to the French Institute by

“Monsieur Denon. To the plate of that obelisk M. Champollion refers for the discovery and proofs of this important name; but it will be obvious that, without other data, a mere collation of the Greek on the pedestal with the hieroglyphics on the shaft could not, in this instance, have led to such a result.” The above extract is from Mr. Salt’s work, and he adds, “These facts are stated, not so much with a view of detracting from any credit assumed, on whatever grounds, by M. Champollion, as of proving that the chain of evidence which establishes this important name is much more full and complete than M. Champollion has been able to make it appear to his readers.” Thus we are fully justified in saying that before the year 1819 the names of Ptolemy, Cleopatra, and Berenice had been satisfactorily identified in their hieroglyphic forms, and that the credit of doing this belongs to Young and to Mr. Bankes.








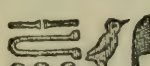


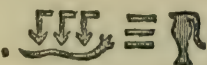


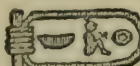
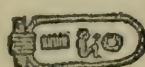
In the above paragraphs frequent mention has been made of Young’s hieroglyphic and enchorial alphabets, and a reproduction of them from his article EGYPT is given on p. 83; printed in modern hieroglyphic type the former appears thus:—

206.		B1P	.	.	True value, BA.
207.		E	.	.	„ R.
208.		EHE	.	.	„ TCH.
209.		I	.	.	„ I.

210.		KE, KH	.	True value, SA, KEB.
211.		ME, MEA	.	„ M.
212.		N	.	„ N.
213.		OZE	.	„ R or L.
214.		OY, OC	.	„ S.
215.		P	.	„ P.
216.		Q	.	„ F.
217.		T	.	„ T.
218.		W	.	„ KHA.

No. 205, which is omitted here, is really two demotic characters, the values of which are BA and R: to these Young gave the value BERE, and so far he was right, but he failed to see that what he considered to be *one* sign was, in reality, two. In Nos. 213 and 214 his consonants were right, but his vowels were wrong. Thus out of a total of thirteen signs, he assigned correct values to six, i.e., , , , , , and , partly correct values to three, i.e., , , and , wrong values to four, i.e., , , , and . In the list of words which he printed in the plates that accompanied his article EGYPT, many of his meanings were right, though a great many of them were wrong; the same must be said of many passages of his translations of the hieroglyphic and enchorial texts on the

Rosetta Stone. At the time they were published no one attempted to criticize them adversely, probably because no one knew as much about the subject as Young, but later, many years after Champollion had improved and extended Young's alphabet, and after scholars like the late DR. LEPSIUS and DR. BIRCH had developed and improved Champollion's Egyptian alphabet and grammar, it became the fashion to belaud the labours of Champollion, and to belittle those of Young. No honest investigator of the works of Young and Champollion can deny that Champollion developed Young's alphabet in a remarkable manner, and in a way which Young could never have done; but neither can he deny that Young was the first to *discover and apply* the alphabetic principle in Egyptian hieroglyphics. Warburton, De Guignes, Barthélemy, and Zoega all *suspected* the existence of alphabetic hieroglyphics, and the three last-named scholars believed that the ovals, or cartouches, contained royal names, but it was Young who *proved* both points. Young, it is true, tried to translate passages, which prudence would have suggested had better be left alone; similarly when Champollion died he did not leave his system in anything like a perfected condition, and if it were judged by its inaccuracies, as the work of Young has been judged by some of his opponents, it would certainly be condemned, and precisely for the same reasons. The success of Champollion's system is, in reality, due to Professor Lepsius and to Dr. Birch.

14. ISIS	- - - - -	
15. NEPHTHE	- - - - -	
16. BUTO [*Athor]	- - - - -	
17. HORUS	- - - - -	
20. APIS	- - - - -	
22. Hyperion [*Horus]	- - - - -	
23. Cteristes [or Cerberus.] [*2 Anubis]		
24. TETRARCHA	- - - - -	
25. ANUBIS [*Hapi. The Nile]	- -	
26. MACEDO [*not a name]	- - -	
27. Hieracion [*not a name]	- - - -	
28. Cerexochus [*a character of Anubis]		
30. Playtypterus [*Moui]	- - - -	
38. MEMNON [*Amenoph III.]	- - -	
50. PSAMMIS [*Sethi]	- - - - -	

The scholars who lived near the time of Young and Champollion, and whose words have weight, speak in no uncertain voice about the priority of Young's discoveries in the field of Egyptology, and its importance. Thus HENRY SALT said that (*Essay*, London, 1825), "The first idea of certain hieroglyphics being intended "to represent sounds was suggested by Dr. Young;" WILKINSON said (*Egyptians*, p. 195), "Amidst this "mass of error and contradiction, the application of "the phonetic principle by Young in 1818, had all the "merit of an original discovery;" and DR. BIRCH said (*Egyptian Antiquities*, art. "Rosetta Stone"), "His (i.e. "Young's) sagacity in deciphering the name of Ptolemy, "and laying down the grand principle of phonetic "construction, was, without doubt, the key to the subsequent labours of Champollion le Jeune;" and HINCKS said (*Trans. Royal Irish Acad.* vol. xxi. pp. 133, 134, Dublin, 1848), "Had he (i.e., Champollion) been candid "enough to admit that he was indebted to Dr. Young "for the commencement of his discovery, and only claim "the merit of extending and improving the alphabet, "he would probably have had his claims to the preceding and subsequent discoveries, which were certainly his own, more readily admitted by Englishmen "than they have been. In 1819 Dr. Young had published his article 'EGYPT' in the supplement to the "Encyclopædia Britannica; and it cannot be doubted "that the Analysis of the names 'Ptolemæus' and "'Berenice' reached Champollion in the interval

“between his publication in 1821 and 1822, and led
“him to alter his views. . . . The *Grammaire Égypt-*
“*tienne* ought to have been given to the public as
“his *sole* bequest in the department of Egyptian
“philology. . . . Even the warmest admirers of Cham-
“pollion must admit that he left his system in a very
“imperfect state. Few, probably, will deny that he
“held many errors to the close of his life, both in what
“respects the reading of the characters and in what
“respects the interpretation of the texts.”¹ On the
other hand, it must be admitted that DR. LEPSIUS held
the view that “Young’s opinions on the nature of the
“hieroglyphic system were still essentially false, and
“that the discovery itself would have remained barren,
“and would hardly have been hailed as a discovery in
“the science [of Egyptology] at all, if one had followed
“in the path which its author himself had proposed.”
DR. BIRCH seems to have been influenced by Dr.
Lepsius’ views, for in his sketch on “Egyptian Hiero-
glyphics” (p. 196) he says, “How far, even in the de-
“cipherment, he proceeded correctly, may be doubted.
“. . . But even here (i.e., in Young’s interpretation)
“there is much too incorrect in principle to be of real
“use; much of it is beneath criticism.” How the
former scholar succeeded in blinding himself to facts,
and how the latter would explain the contradiction in
his two statements on the matter under discussion we
need not attempt to inquire.

¹ *Lettre à Rosellini*, Rome, 1837, p. 11.

COPTIC EGYPTIAN. AK.

Α	Alpha	2, 2
Β	Beta	4
Γ	Gamma	1<
Δ	Delta	2
Ε	Eta	1, 1, 1
Ϝ	Se (num.)	
Ζ	Zeta	
Η	Theta	111, 111, 111
Θ	Theta	2
Ι	Iota	0, 1, 111
Κ	Kappa	1<, 1<, 1<
Λ	Lambda	1, 1
Μ	Mi	2, 2, 0
Ν	Ni	1, 1, 2, 2
Ξ	Xi	1<, 11, 1<
Ο	O	0, 1, 1, 1
Π	Pi	2, 2, 1
Ρ	Rho	1, 1, 1, 1
Σ	Sigma	1<, 11, 11, 1<, 11, 11
Τ	Tau	2, 2, 1
Υ	Upsilon	1, 1
Φ	Phi	1, 1, 1, 1, 1
Χ	Chi	2
Ψ	Psi	2, 1
Ω	Omega	1, 1, 1
Ϡ	Shei	1, 1, 1, 1, 1
ϡ	Eti	1, 1
Ϣ	Chai	1, 1, 1, 1
ϣ	Hori	
Ϥ	Giangia	1, 1, 1, 1
ϥ	Shima	1, 1, 1, 1
Ϧ	Dei	1
ϧ		1
Ϩ		2
ϩ		3

Dr. Young's
Demotic Alphabet.

The most hostile of Dr. Young's critics among the early investigators of the history of Egyptian decipherment were BUNSEN and SCHWARZE, the former of whom published an incorrect account of the hieroglyphic discovery in *Egypt's Place in Universal History* (vol. i. p. 320 ff.), and the latter a bulky work entitled, *Das Alte Aegypten*, Leipzig, 1843. Bunsen was a personal friend of Champollion, and boasts that he "enjoyed the happiness of his personal acquaintance, and of learning from him the first rudiments of hieroglyphic lore at the foot of the obelisks at Rome" (p. 244); his statements therefore must be accepted with caution, and his criticism cannot be regarded as disinterested. Schwarzedid, evidently, try to write a fair account of the history of

hieroglyphic discovery; but as, until the time when he had nearly finished his great work, he had never seen a copy of Young's article EGYPT, it was impossible for him to know anything of Young's work, except through the medium of the writings of Champollion. Subsequently, however, he obtained from the Berlin Library the loan of Baron von Humboldt's copy of the article, and then he says that he feels it his duty to state that the perusal of the article has greatly increased his admiration for the author's powers of investigation, and that it has shown him that much, especially in the interpretation of symbolical hieroglyphics, which is usually regarded as the property of Champollion, belongs in reality to Dr. Young. (*Das Alte Ägypten*, p. 446).

The reader has now before him the facts which will enable him to arrive at a conclusion in respect of the value of Young's labours in the science of Egyptology, and full references to the sources wherefrom they have been drawn. He who wishes to investigate the matter further will find many small details, which, taken together, form a mass of evidence corroborative of the general argument set forth in the above pages, in John Leitch's edition of the "Miscellaneous Works of the late Thomas Young, M.D., F.R.S., &c.," vol. iii. London, 1855. Finally, it is difficult not to regret that Young did not take steps to refer in detail to the suggestions of Warburton, De Guignes, Barthélemy, Zoega, and Åkerblad, and also that he did not issue

his article EGYPT in book form, or in some way which would have made it available to the general reader. His characteristic diffidence, so far as it concerned his work in hieroglyphic decipherment, is to be regretted.

As Young's translations of the hieroglyphic and enchorial texts on the Rosetta Stone, and his own explanation of his methods, occupy an important place in the history of the decipherment, they are reprinted in the following Appendix.

APPENDIX TO CHAPTER IV.

THE ROSETTA DECREE.

I.—“AN INTERPRETATION OF SOME PARTS OF THE
“HIEROGLYPHIC INSCRIPTION ON THE STONE OF
“ROSETTA, OBTAINED BY COMPARISON WITH
“THE EGYPTIAN AND GREEK” [by Thomas
Young, M.D., F.R.S.].

(First printed in *ARCHAEOLOGIA*, vol. xviii., p. 70,
London, 1817.)

“(1) Eg. 16 ? *The leaders of the armed*
“*men who were hostilely collected, and had laid waste*
“*the country*

“(2) E. 17 *The prices likewise of all*
“*the linen cloths due to the king from the temples and*
“*not made ; and of such as were made those which*
“*were proper for exhibition*

“(3) E. 18 *Taking care of their honours*
“*more diligently than others, giving them sacred orna-*
“*ments, carefully attending to them, giving what was*
“*required for their funeral ceremonies splendidly*
“*and gloriously ; and the public contributions*
“*.*

“(4) E. 19 *The ancient sacred rites he*

“*preserved entire: the temple of Apis he adorned magnificently, collecting ample treasures and jewels he presented them to Apis: he founded altars and temples and shrines: he corrected*

“(5) E. 20 *According to the established rites in his kingdom, wherefore the great gods have given him health, victory, strength, and other good gifts; the royal power remaining to him and to his children for ever, with good fortune and prosperity. The priests have decreed unalterably*

“(6) E. 22 *Of his ancestors the saviour gods, the honours be increased greatly, that there be erected an image of the young king Ptolemy, ever living, beloved by Vulcan, the god illustrious and munificent, which shall be called sacred to Ptolemy the protector of his country, to Ptolemy who has*

“(7) E. 23 *Of Egypt: they shall worship each image three times a day, and adorn them with sacred ornaments, and pay them other lawful honours, in like manner as to the other gods of the country, in the sacred assemblies, with the customary rites on all public occasions: and there shall be consecrated to the young king Pto*

“(8) E. 24 *And a statue of gold, and placed in all the temples of Egypt, in the sacred recesses with the shrines of the gods of the country: and on each of the days of the great assemblies in*

“honour of all the gods, when the statues are carried
 “in procession, also the shrine and statue of the god
 “illustrious and munificent shall be carried: and in
 “order that the *golden* shrine may be distinguished at
 “this day

“(9) E. 26 The *golden* shrine, like to
 “the asp bearing diadems upon all the sacred shrines:
 “and in the middle shall be the crown called *Pschent*
 “which in the temple of *Memphis* was worn by the
 “king, when in that temple he assumed the royal
 “power; there shall also be added to the sacred orna-
 “ments of the quadrangle of each of the divine crowns
 “of

“(10) E. 27 Him who has rendered his
 “country glorious, the asp bearing diadem of him who
 “has adorned the upper and the lower regions; and
 “since the thirtieth of Mesore, the birth day of the god
 “ever living, appointed to be celebrated by an orna-
 “mented assembly in the temples, and likewise the
 “eighteenth of Mechir, on which the young king
 “assumed the government of the kingdom of his father,
 “have been days auspicious to the happiness of all
 “men

“(11) E. 28 Of his sacred father: on each
 “of these days, the eighteenth and thirtieth of every
 “month, there shall be an assembly in the temples and
 “in all the holy places, celebrated with sacrifices and
 “libations, and with other lawful honours, usual in each
 “monthly assembly: and the offerings in the assemblies

" *shall be observed, with the services performed in the*
 " temples

" (12) E. 29 Ptolemy the ever living,
 " beloved by [Vulcan], the god illustrious and munifi-
 " cent, every year from the first of Thoyth for five days,
 " celebrating the assembly with *crowns*, and sacrifices
 " and libations, with appropriate honours; and the
 " priests of all the temples under the dominion of Egypt
 " shall be called servants of the god illustrious and
 " munificent, besides the other sacerdotal names by
 " which they are called

" (13) E. 30 The priesthood of the god
 " illustrious and munificent: and it *shall be lawful*
 " *that the festival of the king be celebrated by all private*
 " *persons disposed to honour him*: they may consecrate
 " likewise a shrine to the king illustrious and munifi-
 " cent, and keep it in their houses, performing all
 " manner of sacred rites both monthly and yearly; in
 " order that it may be manifest that all the inhabitants
 " of Egypt

" (14) E. 31 With due respect: and they
 " have resolved to engrave on a column of hard stone,
 " in sacred characters, in the characters of the country,
 " and in Greek, the present decree; and to place it in
 " all the temples under the dominion of Egypt, of the
 " first, and second, and third order, wherever shall be
 " the image of the young king Ptolemy, the ever
 " living, beloved by Vulcan, the god illustrious and
 " munificent."

II.—CONJECTURAL TRANSLATION OF THE DEMOTIC TEXT BY DR. THOMAS YOUNG, F.R.S., LAID BEFORE THE SOCIETY OF ANTIQUARIES OF LONDON, MAY 19TH, 1814, AND PRINTED IN *ARCHAEOLOGIA* IN THE VOLUME PUBLISHED IN 1815.

- 1 [In the ninth year, on the fourth day of Xanthicus] the eighteenth of the Egyptian month Mechir, of the young king, who received the government of the country from his father, lord of the asp bearing diadems, illustrious in glory, who has established Egypt, the just, the beneficent, the pious towards the gods, victorious over his enemies, who has improved the life of mankind, lord of the feasts of thirty years, like Vulcan the mighty king, like the Sun,
- 2 [the mighty king of the upper and] lower countries, the offspring of the parent loving gods, approved by Vulcan, to whom the Sun has given the victory, the living image of Jove, the offspring of the Sun, Ptolemy, the ever living, beloved by Vulcan, the god illustrious, munificent (the son of) Ptolemy and Arsinoe, the parent loving gods, the priest of Alexander and the saviour gods and the
- 3 [brother gods, and the gods] beneficent, and the parent loving gods, and the king Ptolemy, the god illustrious, munificent, being Aëtus (the son of Aëtus); Pyrrha, the daughter of Philinus, being

- the prize bearer of Berenice the beneficent ; Areia,
the daughter of Diogenes, being the bearer
- 4 [of baskets of Arsi]noe the brother loving ; Irene,
the daughter of Ptolemy, being priestess of Arsinoe
the parent loving ; it was this day decreed by the
High priests, the Prophets, those who enter the
sacred recesses to attire the gods, the wing bearers
and sacred scribes, and the rest of the priests who
come from the temples of Egypt,
- 5 [to meet the king, at] the assembly of the assump-
tion of the lawful power of king Ptolemy, the ever
living, beloved by Vulcan, the god illustrious,
munificent, succeeding his father ; and who
entered the temple of Memphis, and said :
Whereas king Ptolemy, the ever living, the god
illustrious, munificent, (son of) king Ptolemy
- 6 [and queen] Arsinoe, the parent loving gods, has
given largely to the temples of Egypt, and to all
within his kingdom, being a god, the offspring of a
god and a goddess, like Orus, the son of Isis and
Osiris, who fought in the cause of his father,
Osiris ; and being pious and beneficent toward the
gods, has bestowed much silver and corn, and much
treasure, on the temples of Egypt,
- 7 [and has spent much] in order to render the land
of Egypt tranquil, and to establish the temples
properly : and in all things within his lawful
power has been benignly disposed : of the military
imposts and tributes of Egypt, some he has

lowered, others he has remitted altogether, in order that private individuals and all other men may prosper in the days of his

- 8 [reign]: and what was owing to the crown from the Egyptians, and from all under his dominion, amounting to a large sum, he remitted altogether; those who were imprisoned, and who were strongly accused of crimes for many years, he pardoned: he ordered also that the properties of the gods, and the collections of corn and silver made "annually" . . .
- 9 [likewise] also the portions belonging to the gods from the vineyards and the gardens, and all the other things which had been due to them, as appointed in the time of his father, should remain unaltered; he ordered also the priests not to pay more for their sacerdotal fees than what was required until the first year of his late father; he excused those
- 10 [subject] to the power of the temples from the parade of the required voyage to Alexandria every year; he ordered also the press for naval warfare to be omitted; two parts of the "cotton" garments required to be made for the use of the king in the temples he excused; what had been done improperly for many years he restored to proper
- 11 [order]; being careful that due respect should be paid to the gods according to propriety; and

likewise that justice should be done to all, like the great, great Hermes; he ordered also those who had come down, military persons and others disposed to hostility, in the tumultuous times of Egypt, to return

12 [to] their own properties and remain there; he took care to send foot, horse, and ships against those who had come by sea and land against Egypt, spending much treasure of silver and corn, in order that the temples and the inhabitants of Egypt might be tranquil; proceeding against the city of Lycopolis

13 [in] Busiris, which had been hostilely occupied and fortified, with ample stores of arms, and all other things necessary for sustaining the siege, the hostility of the guilty persons collected into it having been long declared, they having done much mischief to the country, to the Egyptians, and to the sacred things; the king, with exten-

14 sive ramparts and ditches and walls approaching the city surrounded it; the king, collecting much silver and treasures for the purpose, set foot soldiers to guard them, and horse; the river Nile having overflowed in the eighth year, and the fields being usually injured greatly by it at that time,

15 he restrained the rivers, securing their mouths in many places; the king took the city in no long time by force of arms; the guilty persons collected

into it he utterly destroyed ; as, in the times of his ancestors, those who were collected in the same place were destroyed by Orus, the son of Isis and Osiris, and by Hermes :

- 16 the leaders of the revolted and embodied troops who had laid waste the country, and had done injury to the temples, fighting for his kingdom, for his father, and for the gods, when he came to Memphis to the solemnity of the assumption of the lawful power received from his father, he punished all severely ; he remitted what to the
- 17 crown was due from the temples, as far as the eighth year, amounting to much corn and treasure ; and likewise the prices of the “cotton” garments, tributary from the temples, which ought to have been contributed for the use of the king, and those which were contributed for exhibition, from the same time ; he ordered also the annual artaba which had remained due from each arura of sacred land,
- 18 likewise the annual ceramium from each arura of the vineyards, to be remitted to the gods ; he gave largely to Apis, to Mneuis, and to the other sacred animals of Egypt ; taking care more and more beneficently than his ancestors for their honours at all times, and furnishing what was requisite for their funerals splendidly and gloriously ; the payments
- 19 to his own temples, with assemblies, and sacrifices,

and other honours, he appointed; the public ceremonies of the temples, and all the other rites of Egypt, he established in order according to the laws; he bestowed many treasures of gold, and silver, and precious stones, on the temple of Apis; and he founded temples of the first order, temples

20 for the public, and altars, and founded chapels in addition to the primary temples of the gods; what was deficient he restored as was requisite, having the feelings of a beneficent god in things relating to the deities; and, having made inquiries, he renewed the most sacred temples in his kingdom, according to their usages; wherefore the gods all powerful have given him health, victory over all,

21 strength, and all other good gifts, the power of his kingdom remaining to him and to his descendants for ever: and they shall remain with good fortune. It is approved by the priests of all the temples of Egypt, that the honours at present paid to King Ptolemy, the ever living, the god illustrious and munificent, in the temples,

22 those of his parents, the father loving gods, those of the predecessors of his parents, the beneficent gods, those of the predecessors of the predecessors of his parents, the brother gods, those of the predecessors of the ancestors of his parents, the saviour gods, he augmented greatly: there shall

be erected an image of King Ptolemy, the ever-living, the god illustrious and munificent,

23 which shall be called sacred to Ptolemy studious of the prosperity of the country, to Ptolemy who has fought for Egypt; and to the image the greatest god of the temple shall offer the trophies of victory, in each and every temple, in the most conspicuous place in the temple: all which things shall be arranged according to the custom of Egypt: the priests shall worship the images in each and every temple three times a day,

24 and shall attach to them sacred ornaments, addressing them by name, with other legitimate rites, as is done to the other gods in assemblies and feasts from day to day: there shall be made a statue of King Ptolemy, the god illustrious and munificent (son of) Ptolemy and Queen Arsinoe, the parent loving gods, and a shrine of gold in each temple

25 and every temple, and placed in the sacred recesses, with the other golden shrines; and in the great assemblies, at the solemnity of the procession of the gods, the shrine of the god illustrious and munificent shall be placed: and, in order that the shrine may be distinguished both at this day and at future times, there shall be placed on it the golden ornaments of the king, the ten asp bearing diadems, as is

26 usual; the golden ornaments on the shrine shall

- be asp bearing diadems, as on the other shrines : there shall be placed in the midst of them the ornament which the king wore upon his entry into the temple at Memphis, when he celebrated the rites of the assumption of the lawful power from his father, the crown Pschent, which ornament he then wore : and there shall be upon
- 27 the golden ornaments the quadrangle of the ever-living, and on it shall be placed with the asp bearing diadems, ample golden phylacteries, projecting over the golden shrine ; there shall be placed on the asp bearing diadems ample phylacteries, declaring that they belong to the king who has rendered the upper and the lower country illustrious : and since the 30th of Mesore on which
- 28 the birth-day of the king is appointed to be celebrated with an assembly and feast in the temples, likewise the eighteenth of Mechir, on which the robed festival of the assumption of his legitimate power is held, have been auspicious days for all men, being dedicated to the king ever living, and to the assumption of his lawful power : on these days, the 30th and the 18th, there shall be held an assembly every month in all the temples of Egypt, with sacri-
- 29 fices, libations, and other lawful honours, as in the other assemblies, the monthly assemblies, and the usual offerings shall be made, with homages, and

solemn worship in the temples : there shall be held an assembly and feast in the temples, and in all Egypt, to king Ptolemy the ever living, the god illustrious and munificent, every year, from the first of Thoyth for five days, on which crowns shall be worn,

30 with sacrifices, libations, and other honours : the priests living in the temples of Egypt, in every temple, shall be called priests of the god illustrious and munificent, besides the other sacerdotal names which they bear, in all edicts, and all acts belonging to the priesthood of the god illustrious and munificent : and it shall be lawful that the festival be celebrated

31 with proper honours by all other individuals, and that they may consecrate in like manner a golden shrine to the god illustrious and munificent, with due respect, keeping it in their houses, observing the assemblies and feasts, as appointed, every year : which shall be done in order that it may be made manifest that the inhabitants of Egypt honoured the god illustrious and munificent,

32 as it is just to do : and this decree shall be engraved on a hard stone, in sacred characters, in common characters, and in Greek, and placed in the first temples, and the second temples, and the third temples, wherever may be the sacred image of the king whose life is for ever.

III.—ANALYSIS OF THE TRIPLE INSCRIPTION OF
ROSETTA, by Thomas Young, M.D., F.R.S. From
the Article EGYPT in the SUPPLEMENT to the
ENCYCLOPÆDIA BRITANNICA, vol. iv., 1819.

THE block or pillar of black basalt, found by the French in digging up some ground at Rosetta, and now placed in the British Museum, exhibits the remains of three distinct inscriptions; and the last, which is in Greek, ends with the information, that the decree, which it contains, was ordered to be engraved in three different characters, the sacred letters, the letters of the country, and the Greek. Unfortunately a considerable part of the first inscription is wanting: the beginning of the second, and the end of the third, are also mutilated; so that we have no precise points of coincidence from which we can set out, in our attempt to decipher the unknown characters. The second inscription, which it will be safest to distinguish by the Greek name *enchorial*, signifying merely the character “of the country,” notwithstanding its deficiencies near the beginning, is still sufficiently perfect to allow us to compare its different parts with each other, and with the Greek, by the same method that we should employ if it were entire. Thus, if we examine the parts corresponding, in their relative situation, to two passages of the Greek inscription in which *Alexander* and *Alexandria* occur, we soon recognize two well marked groups of characters resembling each other, which we

may therefore consider as representing these names ; a remark which was first made by Mr. de Sacy, in his Letter relating to this inscription. A small group of characters, occurring very often in almost every line, might be either some termination or some very common particle ; it must, therefore, be reserved, till it is found in some decisive situation, after some other words have been identified, and it will then easily be shown to mean *and*. The next remarkable collection of characters is repeated twenty-nine or thirty times in the enchorial inscription ; and we find nothing that occurs so often in the Greek, except the word *king*, with its compounds which is found about thirty-seven times. A fourth assemblage of characters is found fourteen times in the enchorial inscription, agreeing sufficiently well in frequency with the name of *Ptolemy*, which occurs eleven times in the Greek, and generally in passages corresponding to those of the enchorial text in their relative situation ; and, by a similar comparison, the name of Egypt is identified, although it occurs much more frequently in the enchorial inscription than in the Greek, which often substitutes for it country only, or omits it entirely. Having thus obtained a sufficient number of common points of sub-division, we may next proceed to write the Greek text over the enchorial, in such a manner that the passages ascertained may all coincide as nearly as possible ; and it is obvious that the intermediate parts of each inscription will then stand very near to the corresponding passages of the other.

In this process it will be necessary to observe that the lines of the enchorial inscription are written from right to left, as, Herodotus tells us, was the custom of the Egyptians; the division of several words and phrases plainly indicating the direction in which they are to be read. It is well known that the distinct hieroglyphical inscriptions engraved on different monuments differ in the direction of the corresponding characters; they always face the right or the left of the spectator according as the principal personages of the tablets, to which they belong, are looking in the one or the other direction; where, however, there are no tablets, they almost always look towards the right; and it is easily demonstrable that they must always have been read beginning from the front, and proceeding to the rear of each rank. But the Egyptians seem never to have written alternately backwards and forwards as the most ancient Greeks occasionally did. In both cases, however, the whole of the characters thus employed were completely reversed in the two different modes of using them, as if they were seen in a glass, or printed off like the impression of a seal.

By pursuing the comparison of the inscriptions, thus arranged, we ultimately discover the signification of the greater part of the individual enchorial words; and the result of the investigation leads us to observe some slight differences in the form and order of some parts of the different inscriptions which are indicated in the "conjectural translation," published in the *Archæologia*

and in the *Museum Criticum*. The degree of evidence in favour of the supposed signification of each assemblage of characters may be most conveniently appreciated, by arranging them in a lexicographical form, according to the words of the translation; the enchorial words themselves not readily admitting a similar arrangement: but the subject is not of sufficient interest for the public, to make it necessary that this little lexicon should be engraved at length.

It might naturally have been expected that the final characters of the enchorial inscription, of which the sense is thus determined with tolerable certainty, although the corresponding part of the Greek is wanting, would have immediately led us to a knowledge of the concluding phrase of the distinct hieroglyphical characters, which remains unimpaired. But the agreement between the two conclusions is by no means precise, and the difficulty can only be removed by supposing the king to be expressly named in the one, while he is only designated by his titles in the other. With this slight variation, and with the knowledge of the singular accident, that the name of Ptolemy occurs three times in a passage of the enchorial inscription, where the Greek has it but twice, we proceed to identify this name among the sacred characters, in a form sufficiently conspicuous, to have been recognized upon the most superficial examination of the inscriptions, if this total disagreement of the frequency of occurrence had not imposed the condition

of a long and laborious investigation, as an indispensable requisite for the solution of so much of the enigma; this step, however, being made good, we obtain from it a tolerably correct scale for the comparative extent of the sacred characters, of which it now appears that almost half of the lines are entirely wanting, those which remain being also much mutilated. Such a scale may also be obtained, in a different manner, by marking, on a straight ruler, the places on which the most characteristic words, such as *god*, *king*, *priest*, and *shrine* occur, in the latter parts of the other inscriptions, at distances proportional to the actual distances from the end; and then trying to find corresponding characters among the hieroglyphics of the first inscription by varying the obliquity of the ruler, so as to correspond to all possible lengths which that inscription can be supposed to have occupied, allowing always a certain latitude for the variations of the comparative lengths of the different phrases and expressions. By these steps it is not very difficult to assure ourselves, that a *shrine* and a *priest* are denoted by representations which must have been intended for pictures of the objects denoted by them; and this appears to be the precise point of the investigation at which it becomes completely demonstrative, and promises a substantial foundation for further inferences. The other terms, *god* and *king*, are still more easily ascertained, from their situation near the name of Ptolemy.

The most material points of the three inscriptions

ΤΕΡΕΟΥΛΙΟΥ ΤΟΙΣ ΤΕΙΕΡΟΙΣ ΚΑΙ ΕΓΧΩΡΙΟΙΣ ΚΑΙ ΕΛΛΗΝΙΚΟΙΣ

litens | regionis | litris | sacris | litris | duri lapidis columnam

*postremo! | rignos
lucris | sacis literis
datis | dantis*

ΓΡΑΜΜΑΣΙΝ ΚΑΙ ΣΤΗΣΙΝ ΕΚΑΣΤΩ ΤΩΝ ΤΕ ΠΡΩΤΩΝ ΚΑΙ ΔΕΥΤΕΡΩΝ



Lapis | *templa* | *lapis* | *templa*
 יָלִיד | תְּמֵלָה | לַיִשׁ | תְּמֵלָה
 | *in* | *et* | *ut* | *de* | *pro* | *priusquam* | *Gracia*


secundum c. | p. r. n. a. l. m. u. s. d. i. c. i. o. n. e. | A. g. g. i. p. p. i. | s. u. l. t. i. t. a. | t. e. m. p. l. a. | e. x. t. r. a. | s. t. a. t. u. a. t. u. r. | u. o. | d. e. a. r. t. o. | p. o. n. t. i. f. i. c. i. u. m. | G. r. a. t. i. a.














complicatae	sub	viciu	capitis	regis	coram	obsequio	ad	Maris	longis
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ΒΑΣΙΛΕΥΟΝΤΟΣ ΤΟΥ ΝΕΟΥ ΚΑΙ ΠΑΡΑΜΒΟΝ ΤΟΣ ΤΗΝ ΒΑΣΙΛΕΥ

Specimen of Dr. Young's translation of parts of the last two lines of the texts on the Rosetta Stone.

having been thus identified, they may all be written side by side, and the sense of the respective characters may be still further investigated by a minute comparison of the different parts with each other. The last line of the sacred characters, with the corresponding parts of the other inscriptions, will serve as a fair specimen of the result that has been attained from these operations.

In thus comparing the enchorial with the sacred characters, we find many coincidences in their forms, by far too accurate to be compatible with the supposition that the enchorial could be of a nature purely alphabetical. It is evident, for example, that the enchorial characters for a *diadem*, an *asp*, and *everliving*, are immediately borrowed from the sacred. But this coincidence can certainly not be traced throughout the inscriptions; and it seemed natural to suppose, that alphabetical characters might be interspersed with hieroglyphics, in the same way that astronomers and chemists of modern times have often employed arbitrary marks, as compendious expressions of the objects which were most frequently to be mentioned in their respective sciences. But no effort, however determined and persevering, had been able to discover any alphabet, which could fairly be said to render the inscription, in general, at all like what was required to make its language intelligible Egyptian; although most of the proper names seemed to exhibit a tolerable agreement with the forms of letters indicated by Mr. Åkerblad; a coincidence,

indeed, which might be found in the Chinese, or in any other character not alphabetical, if they employed words of the simplest sounds for writing compound proper names. The question, however, respecting the nature of the enchorial character, appears to be satisfactorily decided by a comparison of various manuscripts or papyrus, still extant, with each other. Several of these published in the great *Description de l'Égypte*, have always been considered as specimens of the alphabetical writings of the Egyptians, and certainly have as little appearance of being imitations of visible objects, as any of the characters of this inscription, or as the old Arabic or Syriac characters, to which they bear, at first sight, a considerable resemblance. But they are generally accompanied by tablets, or delineations of certain scenes, consisting of a few visible objects, either detached, or placed in certain intelligible relations to each other; and we may generally discover traces of some of these objects, among the characters of the text that accompanies them. A similar correspondence between the text and the tablets is still more readily observable in other manuscripts, written in distinct hieroglyphics, slightly yet not inelegantly traced, in a hand which appears to have been noted by the term *hieratic*; and by comparing with each other such parts of the text of these manuscripts, as stand under tablets of the same kind, we discover, upon a very minute examination, that every character of the distinct hieroglyphics has its

corresponding trace in the running hand ; sometimes a mere dash or line, but often perfectly distinguishable, as a coarse copy of the original delineation, and always alike when it answers the same character. The particular passages which establish this identity, extending to a series of above ten thousand characters, have been enumerated in the *Museum Criticum* ; they have been copied in adjoining lines, and carefully collated with each other ; and their number has been increased, by a comparison with some yet unpublished rolls of papyrus lately brought from Egypt. A few specimens from different manuscripts will be sufficient to show the forms through which the original representation has passed in its degradation from the *sacred* character, through the *hieratic*, into the *epistolographic*, or common running hand of the country.

It seems at first sight incomprehensible, that this coincidence, or rather correspondence, should not be equally observable in the two inscriptions of the Rosetta Stone, which, if the enchorial character is merely a degradation of the sacred, must naturally be supposed to be as much alike as those of the different manuscripts in question ; while, in reality, we can but seldom trace any very striking analogy between them. But the enchorial character, having been long used in rapid writing, and for the ordinary purposes of life, appears to have become so indistinct in its forms, that it was often necessary to add to it some epithet or synonym, serving to mark the object more distinctly ;

just as, in speaking Chinese, when the words are translated from written characters into a more limited number of sounds, it is often necessary, on account of the imperfection of the oral language, to add a generic word, in order to determine the signification, and to read, for example, a *goose bird*, when a *goose* only is written, in order to distinguish it from some other idea implied by a similar sound; and even in English we might sometimes be obliged to say a *yew-tree*, in order to distinguish it from a *ewe sheep*, or *you yourself*, or the *letter u*. The enchorial character, therefore, though drawn from the same source, can scarcely, in this form, be called the same language with the sacred hieroglyphics, which had probably remained unaltered from the earliest ages, while the running hand admitted all the variations of the popular dialects, and bore but a faint resemblance to its original prototype. Indeed, if it had been completely identical, there could have been no propriety in repeating the inscription with so slight a change of form.

The rituals and hymns, contained in the manuscripts which have been mentioned, are probably either of higher antiquity than the inscription of Rosetta, or had preserved a greater purity of character, as having been continually copied from older originals. It is also remarkable that, in one of these rolls of papyrus, engraved by Denon, the introduction is in the sacred character, and some of the phrases contained in it may be observed to be repeated in the subsequent part of

the manuscript, which is in a kind of running hand, though somewhat less degraded than in most other instances.

It was not unnatural to hope that the comparison of these different manuscripts would have assisted us very materially in tracing back all the enchorial characters to the corresponding hieroglyphics, as far as the parts of the respective inscriptions remain entire, and even in filling up the deficiencies of the sacred characters where they are wanting; and something has certainly been gained from it with respect to the names of several of the deities; but on account of the differences which had crept in between the forms of the language, expressed by the sacred and the cursive characters, the advantage has hitherto been extremely limited. It seems, indeed, to have been a condition inseparable from the whole of this investigation, that its steps should be intricate and laborious beyond all that could have been imagined from our previous knowledge of the subject; and that while a number of speculative reasoners have persuaded themselves, at different times, that they were able to read through a hieroglyphical inscription in the most satisfactory manner, beginning at either end, as it might happen, the only monument that has afforded us any real foundations for reasoning on the subject is more calculated to repress than to encourage our hopes of ever becoming complete masters of the ancient literature of Egypt; although it is unquestionably capable of serving as a key to much important information with

respect to its history and mythology; nor is it by any means impossible that a careful consideration of other monuments already known, or of such as are now discovered from day to day, may enable us to detect a number of unknown characters so situated with respect to others, which are already understood, as to carry with them their own interpretation, supported by a degree of evidence far exceeding mere conjecture.

IV.—THE WORKS OF THOMAS YOUNG, M.D., F.R.S.

- 1 Remarks on the Ancient Egyptian Manuscripts, with Translation of the Rosetta Inscription. Read May 19th, 1814. Published in *Archæologia*, vol. xviii., 1817.
- 2 Remarks on some leather rolls inscribed in Coptic. Legh's *Narrative of a Journey in Egypt*. London, 1816. Appendix, p. 153 ff., with a facsimile.
- 3 The article EGYPT in the "Encyclopaedia Britannica," Supplement, vol. iv., 1819.
- 4 The Article LANGUAGES in the "Encyclopaedia Britannica," Supplement, vol. v., 1824.
- 5 The Article HERCULANEUM in the "Encyclopaedia Britannica," Supplement, vol. iv. p. 624.
- 6 On the Egyptian Literature. In *Museum Criticum*, Nos. vi. and vii., Cambridge, 1816, 1821.
- 7 Inscription on the Paw of the Great Sphinx. "Quarterly Review," vol. xix. p. 411.

- 8 Observations on a Greek Manuscript on Papyrus. In *Archaeologia*, vol. xix. p. 156.
- 9 An account of some recent discoveries in Hieroglyphical Literature, and Egyptian Antiquities. Including the author's original alphabet, as extended by Mr. Champollion, with a translation of five unpublished Greek and Egyptian Manuscripts. London, 1823.
- 10 Rudiments of an Egyptian Dictionary in the ancient enchorial character; containing all the words of which the sense has been ascertained. [When Dr. Young had read the 96th page of the proofs he was overtaken by death, so that the correction of the last pages as well as the Indexes were attended to by Dr. Tatham, to whose Coptic Grammar the Egyptian Dictionary formed the Appendix. The Coptic Grammar appeared in two parts, London, 1830.]
- 11 Hieroglyphics, collected by the Egyptian Society. Arranged by Thomas Young, London, folio. The first part of this collection was issued in 1823, and the second in 1828.

CHAPTER V.

THE ROSETTA STONE AND THE LABOURS
OF CHAMPOLLION.

JEAN FRANÇOIS CHAMPOLLION, surnamed LE JEUNE, was born at Figeac on December 24, 1790, and died on March 4, 1832. When a boy he made very rapid progress in classical studies, and he devoted much time to the study of botany and mineralogy; quite early in life he exhibited a decided taste for oriental languages, and at the age of thirteen he is said to have possessed a fair knowledge of Hebrew, Syriac, and Chaldee. In 1805 his brother, Champollion Figeac, took him to Paris, and obtained admission for him to the School of Oriental Languages, and introduced him to De Sacy. Soon after his arrival in Paris, he began to study the inscriptions on the Rosetta Stone, and in writing to his brother on the subject, De Sacy said, "Je ne pense pas qu'il doive s'attacher au déchiffrement de *l'inscription de Rosette*. Le succès dans ces sortes de recherches est plutôt l'effet d'une heureuse combinaison de circonstances que celui d'un travail opiniâtre, qui met quelquefois dans le cas de prendre

“des illusions pour des réalités.”¹ In 1812 he was nominated Professor of Ancient History to the Faculty of Letters at Grenoble, where he still carried on his oriental studies.

When he arrived in Paris he found that those who occupied themselves with the study of hieroglyphics were still wedded to the view that they formed a symbolic language, and in trying to verify this opinion he wasted a whole year. About this time he laid down a definite plan of work for himself, and decided to publish a large treatise on Egypt in several volumes. The first part of this publication appeared at Grenoble in 1811, entitled, *Introduction*; it was never sold, and only about thirty copies were printed; but it reappeared, though without the analytical table of Coptic geographical names, under the title of *L'Égypte sous les Pharaons*, 2 vols. 8vo., Paris, 1814. It was intended that the whole work should treat of:—

1. Geography. 2. Religion. 3. Language. 4. The writing and history of Egypt up to the invasion of Cambyzes.

The first part, that on the Geography of the country, was published in 1814, and the volume was presented and dedicated to the king; the whole undertaking would, according to Champollion's own estimate, occupy *fifty years*! In the Preface he speaks of the reading of the Egyptian MSS., and goes on to say that the first and easiest step to be taken with a view of arriving at a satisfactory rendering of the

¹ *Les Deux Champollion*, Grenoble, 1887, p. 155.



JEAN FRANÇOIS CHAMPOLLION.

Born December 24th, 1790; died March 4th, 1832.

[From *Les Deux Champollion*, Grenoble, 1887.]

same is the "reading of the Egyptian text (by which "he probably meant the *enchorial* version) of the "inscription of Rosetta. I have had the happiness to "see my efforts crowned with an almost complete "success; several passages in the Egyptian text are "quoted in the two volumes which I now publish " (p. xvii.). . . . The results which I have obtained "ought equally to apply to the reading of the alphabetic MSS.; my first impressions do not permit me "to have any doubt on this subject" (p. xviii.). Whatever are the extracts from the *enchorial* version, which may be given in the volumes, it is clear that Champollion's knowledge of the text was not in advance of that of Åkerblad, and we shall see that his studies of the inscription remained unfruitful until after the publication of Young's article EGYPT. If we may depend on De Sacy's statement in a letter to Young (see above, p. 70), we must believe that some time between 1815 and 1819 a copy of Young's paper was put into his hands. Whether, however, this be true or not, it is impossible to imagine that Champollion, who had publicly stated that his work on Egypt might take him fifty years to write, could be ignorant of such an epoch-making work on Champollion's own chosen subject, as the article EGYPT. Copies were sent broadcast throughout Europe, and it was as well known in Paris as in London.

In 1821 Champollion published his work *De l'écriture Hiéroglyphique des Anciens Égyptiens*, in which, as we

have already shown by an extract, he maintained that hieroglyphics were "signs of things and not signs of sounds," and judging from the book itself, it is pretty clear that he had either not understood the bearing and importance of Young's discoveries in hieroglyphic decipherment, or had determined to ignore them. The most important thing announced in the book was the fact that the "hieratic system is only a simple modification of the hieroglyphic system," but this Young had already discovered *and published!* Champollion sent a copy of his work to Young but, for some reason or other, he withheld the letterpress, as Leitch thinks (p. 74) "with the object of concealing the date of publication. "Dr. Young accordingly remained for several years "under the impression that this work had been published at a much earlier period."¹

¹ Champollion had certainly opportunities of knowing the results of Young's researches, through the savans of Paris; but Young learned nothing of his from De Sacy, further than that he made false pretensions to have discovered the meaning of many words in the Rosetta inscription, and that he was sufficiently unscrupulous to appropriate Dr. Young's discoveries if the latter did not observe more caution. This warning was given by De Sacy, after lending Champollion at Dr. Young's request the latter's translation of the Egyptian inscription on the Rosetta Stone. At this period there could be no rivalry between them, as Dr. Young knew very little more of Champollion's studies than that, although they had been of long duration, they seemed to have produced scarcely any other result than the adoption of Akerblad's discoveries, without acknowledgment. Chevalier Bunsen speaks with evident pride of his intimacy with Champollion, whose character, he, strangely enough, seems to admire as well as his talents, and it is probable that he received from him personally

On September 17, 1822, Champollion read his *Mémoire* on the hieroglyphics, and exhibited his hieroglyphic Alphabet, with its Greek and Demotic¹ equivalents, before the *Académie des Inscriptions*. The paper created a great sensation in Paris, and appears to have provoked general interest in Egyptology among learned men in general throughout Europe. In the same year he published his "*Lettre à M. Dacier, relative à l'alphabet des Hiéroglyphes phonétiques employés par les Égyptiens pour inscrire sur leurs monuments les titres, les noms et les surnoms des souverains grecs et romains*, Paris, 1822. Avec 4 planches." The "Lettre" is a well and carefully written pamphlet of fifty-two pages, in which the author, following on the path already marked out for him by Young, and making use of the alphabetic values of the hieroglyphic signs which occur in the

the assertion of his originality as regards the above discovery; but when we recollect that Champollion appropriated other discoveries of Young, as well as those of Akerblad and Bankes, and that his charlatanerie and literary dishonesty are acknowledged by some of the most eminent of his countrymen, such as De Sacy and Letronne, men whom he himself distinguished by his especial approbation and regard (see *Précis, Avertissement*, 2nd ed.), we cannot help thinking that Chevalier Bunsen, in adopting Champollion's representations in this and other instances with such easy faith, has been, to use De Sacy's expression, the "dupe de son charlatanisme." We have elsewhere pointed out the injustice which Schwarze has done to Dr. Young from a similar reliance on Champollion's misstatement.—Leitch, *op. cit.*, vol. iii. pp. 74, 164, 179.

¹ As the writing which was called "enchorial" by Akerblad and Young is now generally known as "Demotic" we shall henceforward use that appellation.

*Tableau des Signes Phonétiques
des Écritures Hiéroglyphique et Démonique des anciens Égyptiens*

Initiales Françaises	Signes Démoniques	Signes Hiéroglyphiques
A	u. w.	
B	4. 2.	
Γ.	7c. r	
Δ	c. 4.	
E	i.	
Z		
H	III. III. <II> III.	
Θ		
I	o. III.	
K	7. 7c. 7c. 7c. 7c.	
Λ	7. 7. 7.	
M	5. 5.	
N	2. 2. - - - 7.	
Ξ	7c.	
O	7 7 7 7 7	
Π.	2. 2. 2. 2. 2.	
P	7. 7. 7.	
Σ	7. 7c. 7c. 7c. 7c.	
T	< c c c c.	
Υ.		
Φ	2.	
Ψ		
X	7c.	
Ω		
TO.		
TA.		

(157-22A)

Champollion's Egyptian Alphabet
(published in *Lettre à M. Dacier*, plate iv., Paris, 1822).




names of Ptolemy and Berenice, which Young discovered in 1818, and published in 1819, successfully deciphered the names of several other Greek and Latin royal personages, and their titles. On page 5 we have a description of the three classes of Egyptian writing, hieratic, demotic, and hieroglyphic, and in it we find the following:—"Cette troisième espèce d'écriture, *l'hieroglyphique* pure, devait avoir aussi un certain nombre de ses signes doués de la faculté d'exprimer les sons; en un mot, qu'il existait également une série *d'hieroglyphes phonétiques*."

Now this represents an opinion which is diametrically opposed to that which he held in 1821, for up to 1821 he did not believe that Egyptian hieroglyphics could possess alphabetic values. Continuing his argument Champollion goes on to say that in order to assure oneself of the truth of this view it is only necessary to have under the eyes, written in pure hieroglyphics, two proper names of Greek kings which are previously known, the one containing several letters which are employed in the other, such as PTOLEMY and CLEOPATRA, or ALEXANDER and BERENICE. The names Ptolemy and Berenice had been made out by Young in 1818, and, as we have seen above, the name of CLEOPATRA, as a whole, was identified in the same year by Mr. W. J. Bankes, who found it at Philæ, on an obelisk which he caused to be brought to England, and set up on his estate in Dorsetshire. At Mr. Bankes' expense copies of the Greek and Egyptian texts which are found upon it










were prepared,¹ and on every set of the plates which he presented to learned institutions and scholars he marked the fact that the second name, which followed that of the Ptolemy in whose honour it was set up, was CLEOPATRA. Once having this fact proved in a general way by Mr. Banks, and the alphabetic values of several of the characters provided by Young, it was not a supremely difficult task to decipher those of CLEOPATRA and ALEXANDER.

Let us see how the matter works out, merely from the hieroglyphic point of view. Here are the "ovals" or cartouches of PTOLEMY, BERENICE, CLEOPATRA, and ALEXANDER, numbered respectively 1, 2, 3, 4:—












1. 
2. 
3. 
4. 

Of the signs in cartouche No. 1 we know that Young proved that $\square = P$, $\circ = T$, $\text{—} = M$, and $\text{||} = I$; he also said that  = OLE, and that  = OSH, or OS, the consonant in each value being correct. In fact the only sign in the name of PTOLEMY which he did not obtain a value for was .












¹ The British Museum possesses a set of plates which was published on November 27th, 1821. Press Mark, 654, i. 4.










Of the signs in cartouche No. 2 Young proved that  = BIR,  = N,  = I,  = T, and that the sign  was added after feminine names; in fact, the only signs to which he did not give values in this name were  and , though it was easy to guess that  = K, and  = A.






When Champollion attacked the name CLEOPATRA (cartouche No. 3) he wished to find values for the following signs:—

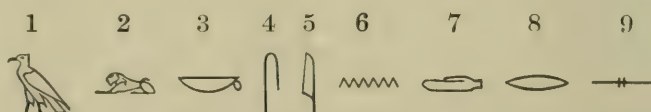
1	2	3	4	5	6	7	8	9	10	11
										








But of these Young had already supplied values for Nos. 2, 5, 8, 10 and 11, and if we write his values down under the hieroglyphics we obtain the following:—

1	2	3	4	5	6	7	8	9	10	11
										
..	L	P			...	R		T	(sign of fem. name)

Thus there were five signs, , , , , and , for which Champollion had to find values. But as it was well known that cartouche No. 3 was that of CLEOPATRA, it was quite evident, seeing that the second sign  = L, that the sign  must = K; and as the signs  and  = P and A respectively, the two

signs (Nos. 3 and 4)  and  must represent E and o, for those are the two letters which come between L and P in the Greek name KLEOPATRA. In the name PTOLEMY we have also had the sign  where it comes after T and before L, and it must therefore have some sound like o; this being so  must have some sound like E. The only letter of the name CLEOPATRA now unknown to us is  and as it comes in the name in a place where the Greek has T, we may assume that it is T. Passing to cartouche No. 4 we may write down the signs thus:—



Now of these we know the values of Nos. 1, 2, 4, 5, 6, 7, and 8, and setting down the values we have: AL . S ENTR. The only Greek personal name which contains these letters in this order is ALEXANDROS, and this fact shows us that No. 9 sign  must have the value of s. Champollion's knowledge of Semitic languages told him that the transcription of the Greek ξ in Hebrew and Syriac forms of Greek names was KS, and the value of signs Nos. 3 and 4 , , must be K and s respectively. From the same source Champollion knew that the Hebrew and Syriac alphabets contain two s sounds, and two kinds of K sounds, and he would not therefore be surprised at  and  having the value of s, and  and  having the value

of κ. If we collect the alphabetic letters which we now know they may be thus written down in a column as at the side of this page, thus:—



= A



= B



= E



= I



= K



= K

= L,
or R

= M



= N



= O



= P



= R



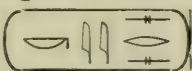
= S



= S



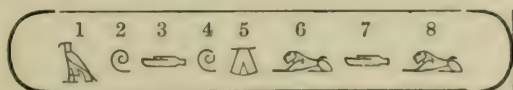
= T

In other words, four ovals or cartouches have given us fifteen alphabetic values; we may now attempt to decipher other cartouches. Let us take , which occurs in connection with the cartouche containing the name PTOLEMY. Immediately we look at it we see that we know all the letters inside it, and that we can at once write down their values thus:—

K I S R S

As the cartouche comes side by side with that of PTOLEMY, it is clear that it represents some title of that king, and on running through the titles of kings which were common at that time, the only one which we find resembling it is KAISAROS, or "Caesar," and we may therefore assume that KISRS

is the hieroglyphic equivalent of that title. We will now attack the cartouche

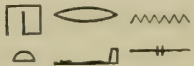









As we know all the values of every sign in it except

two, i.e., Nos. 2 and 4, which are identical, we can write them down thus:—

A . T . KRTR,

and we see at once that the cartouche contains a hieroglyphic transcript of the title **AYTOKPATΩR**. This being so, the value of No. 2 sign © must be o or u, and we are able to add another letter to our alphabet.

Continuing this method, Champollion learned from the name of HADRIAN , that  = H, and  = some vowel sound like I; and from the name of ANTONINUS that  = TA, and  = s (Mr. Bankes had already shown that  = N); and from two forms of the name TIBERIUS that  =  = B. Finally he constructed the alphabet, of which a reproduction by photographic process is shown on the opposite page. Further study caused Champollion to discover the values of a number of *syllabic* hieroglyphic signs, and also to work out the principles on which the signs which were used as *determinatives* were employed; his good knowledge of Coptic enabled him to suggest phonetic values for the words and signs of which he knew the meaning from Greek sources, and he was greatly helped by his careful and constant examination of parallel passages in texts. Now, although his hieroglyphic alphabet was only a development of Young's, as we have already seen, there





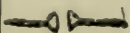
















































































Insigne de C. Motté

The names of Ptolemy, Cleopatra, and Berenice analysed by Champollion
(*Précis du Système*, plate facing p. 21).

is no doubt whatsoever that it was his philological ability and his power to work incessantly which enabled him to open the second phase of hieroglyphic discovery, and the value of his text-publications to Egyptology from 1822 to the year of his death is incontestable. In 1824 he published a "Lettre" to Letronne on the expression in phonetics of the names of Pétémenon and Cleopatra, and in the same year appeared his *Précis du Système Hiéroglyphique des Anciens Égyptiens*, Paris, 8vo., wherein the first part of the latter work contains a number of remarks on Young's system which are somewhat surprising; of these two will be sufficient to show Champollion's disingenuousness. On p. 28 he says, "Il est clair que "la théorie du docteur Young s'éloigne en elle-même "aussi essentiellement de la mienne, que les résultats "obtenus par l'application de l'une et de l'autre "diffèrent entre eux," and on p. 29, "On ne saurait "donc élever une question de priorité entre M. le "docteur Young et moi sur la découverte du véritable "alphabet phonétique égyptien, comme voudrait le "faire l'auteur anonyme du *Quarterly Review*, puisque "nos deux systèmes n'ont à très peu près rien de "commun." In view of the facts it is impossible to understand how Champollion could have written such statements.

In 1824 Champollion went to Turin, where he studied papyri, and thence he went to Rome, and afterwards to Naples; in July, 1828, he set out for Egypt,

<i>Signes du cartouche Hiéroglyphique.</i>	<i>Signes équivalents dans le cartouche Hiéroglyphique.</i>	<i>Hiéroglyphes équivalents.</i>	<i>Coptes.</i>
1. 	 .  .		Ⲛ
2. 	 .  . 		Ⲛ
3. 	 .  . 		Ⲛ
4. 	 .  . 		Ⲛ
5. 	 .  . 		Ⲛ
6. 	 .  . 		Ⲛ
7. 	 .  . 		Ⲛ
8. 	 .  . 		Ⲛ
	 .  . 		Ⲛ
	 .  . 		Ⲛ
	 .  . 		Ⲛ
	 .  . 		Ⲛ
	 .  . 		Ⲛ
	 .  . 		Ⲛ
	 .  . 		Ⲛ
	 .  . 		Ⲛ
	 .  . 		Ⲛ
	 .  . 		Ⲛ
	 .  . 		Ⲛ

where he copied an enormous number of inscriptions. On his return to France in March, 1830, he began to prepare his copies for publication, but he died, before he had finished this work, on March 4th, 1832. Of his works published between 1822 and the year of his death, including those which were posthumous, the following are worthy of special note:—

Monuments de l'Égypte et de la Nubie, iv. vols., folio, with 440 plates. Paris, 1829-1847. By the order of the Government this work was made to be the continuation of the great *Description de l'Égypte*.



























Grammaire Égyptienne, aux principes généraux de l'écriture sacrée Égyptienne appliqués à la représentation de la langue parlée, Paris, 1836-1841.

Dictionnaire Égyptien, en écriture hiéroglyphique, publié d'après les manuscrits autographes, Paris, folio, 1841.

An estimate of Champollion's life and works was read by De Sacy at a public session of the *Académie des Inscriptions et Belles Lettres* on August 2nd, 1833, and was published by Didot Frères soon after in pamphlet form; and a fuller account will be found in *Les Deux Champollion. Leur Vie et leurs Oeuvres*, par Aimé Champollion-Figeac, Grenoble, 1887.

During the lifetime of Champollion there were many who neither accepted his alphabetic values, nor believed his interpretations, and first and foremost among such must be mentioned F. A. W. SPOHN, who published an article "Ueber die Hieroglyphen" in Böttiger's

D. QUADRUPÈDES ET PARTIES DE:

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𐀃 𐀄 𐀅		𐀆	
𐀇		𐀈	
𐀉		𐀊 𐀋 𐀌 𐀍	
𐀎 𐀏		𐀐 𐀑	
𐀒 𐀓 𐀔		𐀕 𐀖	
		𐀗 𐀘	
𐀙 𐀚		𐀛 𐀜	
𐀝 𐀞		𐀟 𐀠	
𐀡		𐀢 𐀣 𐀤	
𐀥 𐀦 𐀧		𐀨 𐀩	
𐀪 𐀫		𐀬 𐀭	
𐀮		𐀯 𐀰 𐀱	

Amalthea, at Leipzig in 1820, and later, in connexion with GUSTAVUS SEYFFARTH, he issued his *De Lingua et Literis veteris Aegyptiorum*, Leipzig, 1825-1831, in which he gave a translation of the texts on the Rosetta Stone. He reproduced a very old theory which held that the hieroglyphics were symbols, and that the language itself was sacred and mystic. Seyffarth published during the course of a comparatively long life many works, some of which were characterized by great learning, but even to the end he clung to his system of decipherment and interpretation, which was based upon the view that hieroglyphics were EMPHONIC, SYMPHONIC, and APHONIC. One of Champollion's most able opponents was J. KLAPROTH, who maintained that the hieroglyphics were "Akrologic," and who published a "Lettre" on the subject addressed to J. A. de Gouliano in 1827, and *Observations sur la découverte de l'alphabet hiéroglyphique*, also in 1827, and his *Examen Critique* in 1832. Of a similar way of thinking was J. A. de GOULIANO, who published three works on hieroglyphics between 1824 and 1839. Hieroglyphics were also treated from a Biblical point of view by L. C. COQUEREL (*Lettre à M. M. Ch. Coquerel*, Amsterdam, 1825-1828) and by Cardinal Wiseman, *Horae Syriacae*, London, 1828).

The first serious work which adopted and defended the system of Champollion was the "Essai" of J. G. H. GREPPO, which was published in Paris in 1829, but in the following year appeared the first part of the lucubra-

tions of C. JANELLI, entitled *Fundamenta Hermeneutica Hieroglyphicae*, Naples, 1830-1833. Meanwhile men like Sir G. Wilkinson, Rosellini, and Bonomi were quietly copying and publishing Egyptian texts, and in this manner were supplying students with trustworthy material for study. In 1832 F. SALVOLINI published an important pamphlet on *Les principales expressions qui servent à la notation des dates sur les monuments de l'ancienne Égypte, d'après l'inscription de Rosette*, Paris, 8vo.; and during the next five years he published a translation of one of the papyri of M. SALLIER of Aix, which contained the account of the battle of Rameses II. against the Kheta, and an analysis of the hieroglyphic text of the Rosetta Stone, and a rendering of the text on an obelisk which had been removed recently from Luxor to Paris. These works did much to consolidate Champollion's system, for Salvolini succeeded in deducing the values of many hieroglyphics which, it would seem, were unknown to his master. It may be noted in passing that there is a legend to the effect that Salvolini stole many of the papers of his master Champollion, and that whatever was sound in his discoveries really belonged to Champollion. In 1837 there appeared in the *Annali dell' Istituto Archeologico di Roma* (vol. ix.) a "Lettre" on the hieroglyphic alphabet which was addressed to F. Rosellini by a young German called RICHARD LEPSIUS; this Letter reviewed the work which had been done from the beginning, and traced out the structure of the Egyptian language with

remarkable accuracy, and when it became generally known among the scholars who were competent to give an opinion on the subject, all opposition of a serious character was at an end. It is true that UHLEMANN, a follower of Seyffarth, remained impervious to reason, and as late as 1858 he published a *Handbuch der gesammten ägyptischen Alterthumskunde*, in which all his old master's views were put forward as if the system of Champollion had never existed.

There is no need to describe the further history of decipherment of hieroglyphics in detail, and it is unnecessary to attempt to record in a book of this kind the discussions about the philological *minutiae* of the three texts on the Rosetta Stone which have been held and put into print since the year 1836. Under the three sections in this work which treat of the Hieroglyphic, Enchorial or Demotic, and Greek texts respectively, full references will be made to old editions and papers on the subject, and reprints of all the translations of the three texts which may be rightly regarded as important, either from a philological or bibliographical point of view will be found there.

CHAPTER VI.

THE OBELISK AT PHILAE.

IN the earlier pages of this work reference has frequently been made to the now famous "Obelisk at Philae" on which Mr. J. W. Bankes succeeded in identifying the name of CLEOPATRA. As the monument is almost as important in the history of the decipherment as the Rosetta Stone itself, on which, by the way, the name of CLEOPATRA does not occur, it is necessary to give a description of it, and some account of the contents of the bilingual Greek and Egyptian (hieroglyphic) inscriptions which are engraved on the obelisk and its pedestal. The history of the obelisk is as follows: ¹—Mr. J. W. BANKES carried on in 1815 a series of excavations before the pylon of the great temple of Isis at Philae, and in the course of the work he found a small granite obelisk, in a complete state, together with its pedestal and steps; the obelisk itself is about 21 feet in height, and its mount was about half as much. In

¹ See Letronne, *Recueil des Inscriptions Grecques et Latines de l'Égypte*, vol. i., p. 333. Paris, 1842.

1819 Mr. Bankes commissioned G. BELZONI to transport the entire monument to Alexandria, and it was subsequently taken to London, whence it was removed and set up on Mr. Bankes' estate at Kingston Hall, in Dorsetshire. When the obelisk was uncovered at Philae a Greek inscription became visible, and this was copied first by Mr. Bankes, secondly by Mr. Beechy, and thirdly by M. CAILLIAUD, towards the end of 1816. As soon as the obelisk arrived at Kingston Hall, the pedestal was cleaned, and traces of two other inscriptions were found upon it; but, unlike the deeply cut inscription already mentioned, the newly discovered writings were merely traced on the stone in *red ink*. The first mention of the discovery was made by HENRY SALT, who published a statement on the subject, which was written by Mr. Bankes, in his *Essay on Dr. Young's and M. Champollion's Phonetic System*, pp. 22, 23, London, 1825. Thus the pedestal of Mr. Bankes' obelisk contained three distinct Greek inscriptions, and the contents of these we may first consider.

The longest inscription (A) is a copy of a complaint from the priests of Philae, addressed to PTOLEMY IX., EUERGETES II., and to CLEOPATRA his wife, and CLEOPATRA his sister, in which they inform the king that owing to the press of visitors, who are chiefly officials, and who compel them to furnish food and supplies for themselves and for their followers, the temple funds are being depleted, and they are in consequence hampered in



The hieroglyphic texts on the four sides of the granite Obelisk taken from Philae by G. Belzoni for Mr. J. W. Bankes, who re-erected it at Kingston Hall in Dorsetshire.

providing the sacrifices and libations which are prescribed by law. They also beseech the king to cause a despatch to be sent to LOCHUS, the strategos of the Thebaïd, ordering him not to continue his vexatious visitations, either personally or through other people, and they ask permission to set up a stele on which they may inscribe a record of the royal kindness to them in granting their petition. The second inscription (B) is a copy of the letter which NUMENIUS, the "epistolographos" wrote to the priests, wherein he states that he sends with his own letter a copy of that which has been sent to Lochus, the strategos of the Thebaïd, on the subject of their complaint, and tells them that the king has given them permission to set up a stele. The third inscription (C) is a copy of the letter which was sent to Lochus by the king, wherein he ordered him to take good heed that, under no pretence whatsoever, any one should be allowed to annoy the priests in the matters about which they have complained to him in their petition, of which he forwards a copy.

The first translation of the petition (A) appeared in the *Journal des Savants* for November, 1821, and was made by Letronne; the first edition of the Greek text was published also by Letronne, from "la combinaison des deux copies," by Bankes and Cailliaud, and was reproduced substantially by Boeckh in the *Corpus Inscriptionum Graecarum*, No. 4,896. The text appears on the following page.

Α. — THE PETITION OF THE PRIESTS OF
PHILAE TO PTOLEMY IX., EUERGETES II.¹

- 1 ΒΑΣΙΛΕΙΠΤΟΛΕΜΑΙΩΙΚΑΙΒΑΣΙΛΙΣΣΗΚ
ΛΕΟΠΑΤΡΑΙ
- 2 ΤΗΙΑΔΕΛΦΗΚΑΙΒΑΣΙΛΙΣΣΗΚΛΕΟΠΑΤ
ΡΑΙΤΗΙΓΥΝΑΙ
- 3 ΚΙΘΕΟΙΣΕΥΕΡΓΕΤΑΙΣΧΑΙΡΕΙΝΟΙΙΕΡΕΙΣ
ΤΗΣΕΝΤΩΙΑΒΑ
- 4 ΤΩΙΚΑΙΕΝΦΙΛΑΙΣΙΣΙΔΟΣΘΕΑΣΜΕΓΙΣΤΗ
ΣΕΠΕΙΟΙΠΑΡΕΠΙ
- 5 ΔΗΜΟΥΝΤΕΣΕΙΣΤΑΣΦΙΛΑΣΣΤΡΑΤΗΓΟ
ΙΚΑΙΕΠΙΣΤΑΤΑΙ
- 6 ΚΑΙΘΗΒΑΡΧΑΙΚΑΙΒΑΣΙΛΙΚΟΙΓΡΑΜΜΑΤ
ΕΙΣΚΑΙΕΠΙΣΤΑΤΑΙΦΥ
- 7 ΛΑΚΙΤΩΝΚΑΙΟΙΑΛΛΟΙΠΡΑ[Γ]ΜΑΤΙΚΟΙΠ
ΑΝΤΕΣΚΑΙΑΙΑ
- 8 ΚΟΛΟΥΘΟΥΣΑΙΔΥΝΑΜΕΙΣΚΑΙΗΛΟΙΠΗ
ΥΠΗΡΕΣΙΑΑΝΑΓΚΑ
- 9 ΖΟΥΣΙΗΜΑΣΠΑΡΟΥΣΙΑΣΑΥΤΟΙΣΠΟΙΕΙ
ΣΘΑΙΟΥΧΕΚΟΝΤΑΣ
- 10 ΚΑΙΕΚΤΟΥΤΟΙΟΥΤΟΥΣΥΜΒΑΙΝΕΙΕΛΑΤ
ΤΟΥΣΘΑΙΤΟΙΕΡΟΝΚΑΙ
- 11 ΚΙ[Ν]ΔΥΝΕΥΕΙΝΗΜΑΣΤΟΥΜΗΕΧΕΙΝΤΑ
ΝΟΜΙΖΟΜΕΝΑΠΡΟΣΤΑΣ
- 12 ΓΙΝΟΜΕΝΑΣΥΠΕΡΤΕΥΜΩΝΚΑΙΤΩΝΤΕ
ΚΝΩΝΘΥΣΙΑΣ

¹ See Boeckh, *Corpus Inscriptionum Græcarum*, tom. III. No. 4896, p. 420; Letronne, *op. cit.*, p. 337; Strack, *Dynastie der Ptolemäer*, p. 253.

- 13 ΚΑΙΣΠΟΝΔΑΣΔΕΟΜΕΘΥΜΩΝΘΕΩΝΜΕ
 ΓΙΣΤΩΝΕΑΝ
 14 ΦΑΙΝΗΤΑΙΣΥΝΤΑΞΑΙΝΟΥΜΗΝΙΩΙΤΩΙΣ
 ΥΓΓΕΝΕ[Ι]ΚΑ[ΙΕΠΙΣΤΟ]
 15 ΛΟΓΡΑΦΩΙΓΡΑΨΑΙΛΟΧΩΙΤΩΙΣΥΓΓΕΝΕΙ
 ΚΑΙΣΤΡΑΤΗΓΩΙΤΗΣ
 16 ΘΗΒΑΙΔΟΣΜΗΠΑΡΕΝΟΧΛΕΙΝΗΜΑΣΠΡ
 ΟΣΤΑΥΤΑΜΗΔΑΛ
 17 ΛΩΙΜΗΔΕΝ[Ι]ΕΠΙΤΡΕΠΕΙΝΤΟΑΥΤΟΠ
 ΟΙΕΝΚΑΙΗΜΙΝΔΙΔΟΝΑΙ
 18 ΤΟΥΣΚΑΘΗΚΟΝΤΑΣΠΕΡΙΤΟΥΤΩΝΧΡΗ
 ΜΑΤΙΣΜΟΥΣΕΝΟΙΣ
 19 ΕΠΙΧΩΡΗΣΑΙΗΜΙΝΑΝΑΘΕΙΝΑΙΣΤΗΛΗ
 ΝΕΝΗΙΑΝΑΓΡΑΨΟΜΕΝ
 20 ΤΗΝΓΕΓΟΝΥΙΑΝΗΜΙΝΥΦΥΜΩΝΠΕΡΙΤ
 ΟΥΤΩΝΦΙΛΑΝΘΡΩΠΙΑΝ
 21 ΙΝΑΗΥΜΕΤΕΡΑΧΑΡΙΣΑΕΙΜΝΗΣΤΟΣΥΠ
 ΑΡΧΕΙΠΑΡΑΥΤΗ[Σ]ΕΙΣΤΟΝ
 22 ΑΠΑΝΤΑΧΡΟΝΟΝΤΟΥΤΟΥΔΕΓΕΝΟΜΕ
 ΝΟΥΕΣΟΜΕΘΑΚΑΙΕΝ
 23 ΤΟΥΤΟΙΣΚΑΙΤΟΙΕΡΟΝΤΟΤΗΣΙΣΙΔΟΣΕ
 ΥΕΡΓΕΤΗΜΕΝΟΙ
 24 ΕΥΤΥΧΕΙΤΕ

A.—PETITION OF THE PRIESTS.

TRANSCRIPT.

- 1 Βασιλεῖ Πτολεμαίῳ καὶ βασιλίσση Κλεοπάτρα
 2 τῇ ἀδελφῇ καὶ βασιλίσση Κλεοπάτρα τῇ γυναι-

- 3 κὶ θεοῖς Εὐεργέταις χαίρειν οἱ ἱερεῖς τῆς ἐν τῷ Ἀβά
4 τῷ καὶ ἐν Φίλαις Ἰσιδος, θεᾶς μεγίστης· ἐπεὶ οἱ
παρεπι-
5 δημοῦντες εἰς τὰς Φίλας στρατηγοὶ καὶ ἐπιστάται
6 καὶ θηβάρχαι καὶ βασιλικοὶ γραμματεῖς καὶ ἐπιστάται
φυ-
7 λακιδῶν καὶ οἱ ἄλλοι πρα[γ]ματικοὶ πάντες καὶ αἱ
8 ἀκολουθοῦσαι δυνάμεις καὶ ἡ λοιπὴ ὑπηρεσία ἀναγκά-
9 ζουσι ἡμᾶς παρουσίας αὐτοῖς ποιῆσθαι οὐχ ἐκόντας,
10 καὶ ἐκ τοῦ τοιούτου συμβαίνει ἐλαττοῦσθαι τὸ ἱερόν
καὶ
11 κιν[υ]δυνεύειν ἡμᾶς τοῦ μὴ ἔχειν τὰ νομιζόμενα
πρὸς τὰς
12 γινομένας ὑπὲρ τε ὑμῶν καὶ τῶν τέκνων θυσίας
13 καὶ σπονδὰς δέομεθ' ὑμῶν, θεῶν μεγίστων, ἐὰν
14 φαίνεται συντάξαι Νουμηνίῳ τῷ συγγενεῖ [ἰ]
κα[ὶ ἐπιστο]-
15 λογράφῳ γράψαι Λόχῳ τῷ συγγενεῖ καὶ στρατηγῷ
τῆς
16 Θηβαίδος, μὴ παρενοχλεῖν ἡμᾶς πρὸς ταῦτα μηδ' ἄλ-
17 λῳ μηδεν[ὶ] ἐπιτρέπειν τὸ αὐτὸ ποιεῖν, καὶ ἡμῖν
διδόναι
18 τοὺς καθήκοντας περὶ τούτων χρηματισμούς, ἐν οἷς
19 ἐπιχωρῆσαι ἡμῖν ἀναθεῖναι στήλην, ἐν ᾗ ἀναγράψο-
μεν
20 τὴν γεγонуῖαν ἡμῖν ὑφ' ὑμῶν περὶ τούτων φιλαν-
θρωπίαν,
21 ἵνα ἡ ὑμετέρα χάρις αἰμίμνηστος ὑπάρχη παρ' αὐτῇ[s]
εἰς τὸν

- 22 ἅπαντα χρόνον, τούτου δὲ γενομένου ἐσόμεθα καὶ ἐν
 23 τούτοις καὶ τὸ ἱερὸν τὸ τῆς Ἰσιδος ἐνεργετημένοι·
 24 Εὐτυχεῖτε.

ENGLISH RENDERING.

- 1 “ To King Ptolemy, and to Queen Cleopatra,
 2 “ his sister, and to Queen Cleopatra, his wife,
 3 “ the Beneficent Gods: Greeting! We, the
 “ priests of Isis,
 4 “ who is worshipped in Abaton and in Philae, the
 “ great goddess, inasmuch as
 5 “ those travellers who visit Philae, generals, and
 “ inspectors,
 6 “ and rulers in the Thebaïd (?), and royal officials
 “ and scribes, and chief officers
 7 “ of police, and all the other officers who are in the
 “ service of the Government, and the armed
 “ guards
 8 “ who are in their following, and the rest of their
 “ servants, compel
 9 “ us to pay the expenses of their maintenance
 “ whilst they are here,
 10 “ and by reason of this [practice] the temple is
 “ becoming very poor,
 11 “ and we are in danger of coming to possess no-
 “ thing except that which will suffice
 12 “ [to provide] for the cost, which is laid down by
 “ law, for the sacrifices and libations which are

- "made on behalf of yourselves and of your
 "children,
 13 "we beseech you, O great Gods, if it please you,
 14 "give the command to Numenius, the kinsman and
 15 "epistolographer, to write to Lochus, the kinsman
 "and strategos of the
 16 "Thebaïd [telling him] not to annoy us with these
 "vexatious visits, and not to give
 17 "any one else authority to do so, and [we beseech
 "you] to give us
 18 "a written decision by a properly constituted
 "authority, on these matters,
 19 "and in this let there be included permission to
 "set up a stele, whereon we may write
 20 "the gracious kindness which you will have shown
 "unto us in these matters,
 21 "in order that it (i.e., the stele) may preserve ever-
 "lastingly the memory of the
 22 "act of grace which you will grant unto us. This
 "having been done, we and
 23 "the temple of Isis, in this as in all other matters,
 "shall be exceedingly grateful.
 "Fare ye well."

B.—LETTER TO THE PRIESTS OF PHILAE
 FROM PTOLEMY IX. EUERGETES II.

1 [ΒΑΣΙΛΕΥΣ ΠΤΟΛΕΜΑΙΟΣ ΚΑΙ ΒΑΣΙΛΙΣΣ
 ΑΚΛΕΟΠΑΤΡΑ]

- 2 [ΗΑΔΕΛΦΗΚΑΙΒΑΣΙΛΙΣΣΑΚΛΕΟΠΑΤΡΑ
ΗΓΥΝΗΤΟΙΣΙΕΡΕΥ]
3 [ΣΙΤΗΣΕΝΤΩΙΑΒΑΤΩΙΚΑΙΕΝΦΙΛΑΙΣΙΣΙ
ΔΟΣΚΑΙΘΕΩΝ]
4 [ΑΔΕΛΦΩΝΚΑΙΘΕ]ΩΝΕΥΕΡΓΕΤ[ΩΝΚΑΙΘ
ΕΩΝΦΙΛΟΠΑΤΟΡΩΝ]
5 [ΚΑΙΘΕ]ΩΝΕΠΙΦΑΝΩΝΚΑΙΘΕΟΥΕΥΠΑΤ
ΟΡΟΣ[ΚΑΙΘΕΟΥΦΙΛΟ]
6 ΜΗΤΟΡΟΣΚΑΙΘΕΩΝΕΥΕΡΓΕΤΩΝΧΑΙΡΕΙ
ΝΤΗ[ΣΓΕΓΡΑΜ]
7 ΜΕΝΗΣΕΠΙΣΤΟΛΗΣΠΡΟΣΛΟΧΟΝΤΟΝ
ΣΥΓΓΕΝΕΑ[ΚΑΙ]
8 ΣΤΡΑΤΗΓΟΝΤΟΑΝΤΙΓΡΑΦΟΝΥΠΟΤΕΤ
ΑΧΑΜΕΝΕΠΙΧΩ
9 ΡΟΥΜΕΝΔΥΜΙΝΚΑΙΤΗΝΑΝΑΘΕΣΙΝΗΣ
ΗΞΙΟΥΤΕΣΤΗΛΗΣ
10 [Π]Ο[ΙΗΣΑ]Σ[ΘΑΙ]ΕΡΡ[ΩΣΘΕΛ . . ΠΑΝΕ
Μ]ΟΥΒΠΑΧΩΝΚΒ

B.—LETTER TO THE PRIESTS.¹

TRANSCRIPT.

- 1 [Βασιλεὺς Πτολεμαῖος καὶ βασίλισσα Κλεοπάτρα]
2 [ἡ ἀδελφὴ καὶ βασίλισσα Κλεοπάτρα ἡ γυνὴ τοῖς
ἱερεῦ]
3 [σι τῆς ἐν τῷ Ἀβάτῳ καὶ ἐν Φίλαις Ἰσιδος καὶ θεῶν]

¹ The following is the Greek text as emended by Wilcken; see *Hermes*, 1887, p. 1 ff., especially p. 10; see also Strack, *Die Dynastie der Ptolemäer*, p. 253.

- 4 [Ἀδελφῶν καὶ θεῶν] Εὐεργετ[ῶν καὶ θεῶν Φιλοπα-
τόρων]
- 5 [καὶ θεῶν] Ἐπιφανῶν καὶ θεοῦ Εὐπάτορος [καὶ θεοῦ
Φιλο]
- 6 μήτορος καὶ θεῶν Εὐεργετῶν χαιρεῖν· τῇ[ς γεγραμ-
7 μένης ἐπιστολῆς πρὸς Λόχον τὸν συγγενέα [καὶ]
8 στρατηγὸν τὸ ἀντίγραφον ὑποτετάχαμεν· ἐπιχω-
9 ροῦμεν δ' ὑμῖν καὶ τὴν ἀνάθεσιν, ἧς ἡξιούτε, στήλης
10 [π]ο[ιήσα]σ[θαι]· Ἐρρ[ωσθε] L . . Πανέμ]ου β',
Παχῶν κβ'.

ENGLISH RENDERING.

- 1 “ King Ptolemy, and Queen Cleopatra,
2 “ his sister, and Queen Cleopatra, his wife. To
“ the priests
3 “ of Isis, who is worshipped in Abaton, and in
“ Philae, and of the Brother-
4 “ Gods, and of the Beneficent Gods, and of the
“ Father-loving Gods,
5 “ and of the Gods visible, and of the God Eupator,
“ and of the Mother-
6 “ loving God, and of the Beneficent Gods: Greet-
“ ing! Of the
7 “ letter which hath been written to Lochus, the
“ kinsman and
8 “ general, a copy we hereto affix. And we grant
9 “ unto you the permission, for which you have
“ asked, to make a stele,

- 10 "and to set it up. Be of good cheer. Year . .
 " . . Panemon 2. Pakhôn 22."
-

C.—LETTER TO LOCHUS, THE KINSMAN AND
 STRATEGOS.

- 1 ΒΑΣΙΛΕΥΣ ΠΤΟΛΕΜΑΙΟΣ ΚΑΙ ΒΑΣΙΛΙΣΣΑ
 ΚΛΕΟ
- 2 ΠΑΤΡΑ Η ΑΔΕΛΦΗ ΚΑΙ ΒΑΣΙΛΙΣΣΑ ΚΛΕΟΠ
 ΑΤΡΑ Η ΓΥΝΗ
- 3 [ΛΟ]ΧΩ ΤΩ ΙΑΔΕΛΦΩ ΙΧΑΙΡΕΙΝ [ΤΗΣ ΔΕ Δ
 ΟΜΕΝΗΣ] ΣΗ[Μ]ΙΝ
- 4 [ΕΝΤΕΥΞΕ]Ω ΣΠΑΡΑΤΩΝΙ [ΕΡΕΩΝΤΗΣΕ
 ΝΤΩ ΙΑ ΒΑΤ]Ω ΙΚΑΙ[ΕΝ
- 5 ΦΙΛ]ΑΙ[Σ]Ι ΣΙΔΟΣ ΥΠΟΤΕ [ΤΑΧΑ ΜΕΝ ΣΟΙ
 ΤΟ] ΑΝΤΙΓΡΑ[ΦΟΝ]
- 6 ΚΑ]ΛΩ ΣΟ[ΥΝ] ΠΟΙΗΣ[ΕΙ] ΣΣΥΝ[ΤΑΞΑΣ
 ΚΑΘΑΠΕΡΑΞΙΟΥΣΙ ΜΗ
- 7 ΔΕΝ] ΑΕΝΟΧΛΕΙΝ ΑΥΤΟΥΣ [ΠΕΡΙΩΝ ΠΡΟ
 ΦΕΡΟΝΤΑΙ ΠΑΡΕΚΑΣΤΟΝ]
- 8 ΕΡΡΩΣΩ

C.—LETTER TO LOCHUS.

TRANSCRIPT.

- 1 Βασιλεὺς Πτολεμαῖος καὶ βασίλισσα Κλεο-
- 2 πάτρα ἡ ἀδελφὴ καὶ βασίλισσα Κλεοπάτρα ἡ γυνὴ
- 3 [Λο]χῷ τῷ ἀδελφῷ χαίρειν· [τῆς δεδομένη]ς ἡ[μ]ιν

- 1 [ἐντεύξε]ωσ παρὰ τῶν ἱ[ερέων τῆς ἐν τῷ Ἀβάτ]ω
 καὶ [ἐν
 5 Φίλ]αι[ς] Ἰσιδος ὑποτε[τάχαμέν σοι τὸ ἀντιγρα[φον·
 6 κα]λῶς ο[ὖν] ποιήσ[ει]ς συν[τάξας καθάπερ ἀξιούσι
 μη-
 7 δέν]α ἐνοχλεῖν αὐτοὺς, [περὶ ὧν προφέρονται παρ'
 ἑκαστον].
 8 ἔρρωσω.

ENGLISH RENDERING.

- 1 " King Ptolemy, and Queen Cleo-
 2 " patra, his sister, and Queen Cleopatra, his wife,
 3 " To Lochus, the brother: Greeting! Of the
 " petition
 3 " which hath been presented to us by the priests
 " of Isis [who is worshipped]
 5 " in Abaton and in Philae, we append hereto a
 " copy.
 6 " It is good then that thou shouldst make suitable
 " arrangements
 7 " that no one under any pretext whatsoever should
 " cause [the priests] annoyance in respect of the
 " matters which they have set out in detail.
 8 " Be of good cheer! "

That the priests of Isis should have inscribed a copy of their petition to Ptolemy IX. upon the pedestal of the obelisk was to be expected, but it is impossible not to ask why they did not cut into the stone also copies of the king's answer to them, and his despatch to

Lochus? With copies of all three documents in Greek before him, the stoutest warrior or highest official in the Thebaïd would pause before he called upon the priests of Isis to pay for the food of himself, and followers, and animals, and it would be all important for the priests to be able to exhibit to every visitor a copy of the royal command sent to Lochus. The explanation of this fact was supplied by Mr. Bankes himself, who believed rightly that the red colour in which he found the inscriptions to have been traced, was only the base for the gold with which both the short inscriptions were painted. In other words, the priests in order to pay special honour to the royal mandate to Lochus, and to the King's answer to themselves, inscribed the texts of both in gold upon the pedestal and steps of one of the two obelisks which Ptolemy IX. had set up in honour of the great gods of Philae.

Passing now to the consideration of the four columns of hieroglyphics inscribed upon the obelisk itself, a glance shows that their contents have nothing to do with the Greek inscriptions upon its pedestal and steps, and it is clear from the words in the fourth column that it and its fellow obelisk were set up in honour of "his mother Isis" by Ptolemy IX., who prays that "her heart may be glad by reason of what he has done" "during his august reign on the throne at the head of "the living." The hieroglyphic text, with interlinear transliteration and translation, is given at the end of this Chapter, but the following connected rendering will

explain the relation which exists between the four columns of texts :—

COL. 1. “The YOUTH, beloved of Isis, the great lady,
 “the mother of the God, the giver of life, the lady of
 “the Island of Abaton, the lady of Philae, [the youth]
 “who rejoiceth in his life upon the throne of his father,
 “whose virtues are gracious, whose crowns [are] of holy
 “birth, the living Apis, lord of the shrines of Nekhebet
 “and Uatchet, the pacifier of the two lands, the King of
 “the North and South, (Neterui-khui-âuâ-en-Ptah-
“âri-en-Maât-sekhem-ânkḥ-Âmen-Râ), the Beneficent
 “God, lord of the countries of the South, prince of the
 “countries of the North, who hath gathered together
 “tribute in the footstep[s] of the Light-giving God,
 “the Brother-Gods, and the Beneficent Gods, and the
 “Father-loving Gods, and the Light-giving Gods,¹
 “giver of life, and all strength, and all health, and all
 “gladness of heart, like Râ, for ever and ever ;

COL. 2. “the Horus of gold, the prince of valour (*or*
 “renown), the lord of the thirty-year festivals like his
 “father Ptah-Tanen, the father of the gods, the
 “sovereign like Râ, the son of Râ, (Ptolemy, ever-
“living, beloved of Ptah), and his wife, the Queen, the
 “lady of the two lands, (Cleopatra), the Beneficent-

¹ Or, the two gods who make themselves manifest in the form of light.”

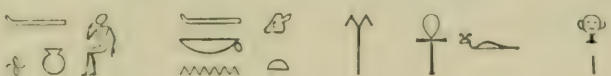
“ Gods, who are crowned with crowns, the beloved of
 “ Osiris-Unnefer-maākheru), Beneficent God, lord of
 “ Philae, king of the gods, prince of the Island of
 “ Abaton; [Ptolemy], the beautiful ruler in cities and
 “ nomes, the God whose father is Tanen, the God who
 “ is beloved of his mother, the giver of all life, all
 “ stability, and all power, like Rā for ever and
 “ ever;


COL. 3. “ Horus the YOUTH, who rejoiceth upon the
 “ throne of his father, the holy emanation of the king of
 “ the gods, the chosen of Tem himself, the lord of the
 “ two lands, (Neterui-khui-āuā-setep-en-Ptah-āri-en-
maāt-sekhem-ānkh-Āmen-Rā), the Beneficent-Gods,
 “ beloved of Āmen-Rā, the king of the gods, the lord of
 “ the thrones of the two lands, the prince of the Āpts
 “ (i.e., Karnak and Luxor), who maketh to flourish
 “ whatsoever is in the lands of Horus (i.e., the temples
 “ and their estates), the beautiful Image (?) in the two
 “ sanctuaries, the mighty Disk which traverseth the
 “ heavens, and the earth, and the underworld, and the
 “ waters, and the two mountains, judging those who are
 “ therein, the great god, the lord of the Island of
 “ Abaton, the giver of every victory and of all strength
 “ unto him that is upon the seat of Horus at the head of
 “ the living for ever;

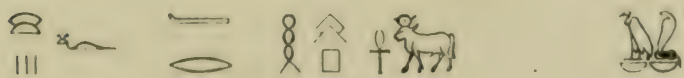
COL. 4. “ Horus the YOUTH, the Chief of the Nine
 “ Bows, the son of Osiris, born of Isis, the son of Rā,

“ (Ptolemy, ever-living, beloved of Ptah) , the Bene-
 “ ficent-God, the beloved of Isis, the giver of life, the
 “ lady of Philae, the holy place, the sovereign of the
 “ Island of Abaton, hath received the sovereignty from
 “ his father, and he hath set up two obelisks to his
 “ mother Isis in this place, which is beautiful through
 “ her ; may her heart be gratified by this act and also
 “ by that which he hath done during his august reign on
 “ the throne of Horus at the head of the living for
 “ ever ! ”

HIEROGLYPHIC TEXT FROM THE GRANITE
 OBELISK WHICH WAS SET UP AT PHILAE
 BY PTOLEMY IX. EUERGETES.

COL. 1. 
hunnu hekent em ākh-f her
 The youth rejoicing in his life upon


nest tes - f benēr sepu tcheser mes
 the throne of his father, gracious of holy the birth of
 virtues,

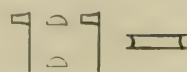

khāu-f her Hāp-ānh
 his crowns, and the living Apis, lord of the shrines of
 Nekhebet and Uatchet,



neterui senui

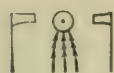


neterui menkhui



neterui atui meri

the Brother Gods, the Beneficent Gods, the Father-loving Gods,



neterui khui



ṭā



ānkh



usr



neb



snib

the Light-giving Gods, the giver of life, power all, health



nebt



āu-āb



nebt



Rā mā



tchetta



heh

all, gladness of heart all, Rā-like, for ever and ever,



meri

beloved of.

COL. 2.



Heru nub

Golden Horus,



ser

prince



pehtet

of valour,



neb

lord of



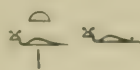
hebu

30-year festivals



mai

like



tef - j

his father

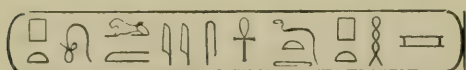
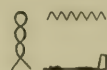


Ptah Tanen

Ptah-Tanen,

*tef**neteru**āthi**mā**Rā**sa Rā*

father of the gods, sovereign like Rā, son of Rā,

*Ptulmis ānkh tchetta Ptaḥ meri**ḥenā**ḥemt-f*

Ptolemy, ever-living, of Ptaḥ beloved, and his wife

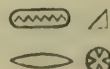
*ḥeqt**neb**tawi**Qlāuapatrat*

the queen, the lady of the two
lands,

Cleopatra,

*neterui menkhui**khā**khāu**Āsar*

the Beneficent Gods, crowned [with] crowns Osiris

*Un-nefer maākhern**neter menkh**neb**Āaleq*

Unnefer, whose word God beneficent, lord of Philae,
is law,

*suten**neteru**khent**Āa**Ābt**ḥeq*

king of the gods, prince of the Island of Abaton, ruler


nefer

em

nut

hespu

p neter

Tanen

beautiful in towns and nomes, the god, Tanen is


tef - j

p neter

mut-j

meri

tā

his father, the god of his mother beloved, giver of


ānkh

tef

usr

neb

Rā mā

tchetu

heh

life, stability, power all. Rā-like for ever and ever


meri

beloved.

COL. 3.


Heru

hunu

hekent

her

ast

Horus the youth rejoicing upon the throne of


tef - j

at







tcheserti

en






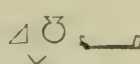
suten

neteru


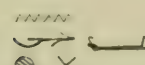




his father, emanation holy or the king of the gods,

					
<i>ta</i>	<i>tuat</i>	<i>mu</i>	<i>tu</i>	<i>ip (?)</i>	<i>imu</i>

earth, underworld, water, mountains, judging those
therein,

					
<i>neter</i>	<i>āa</i>	<i>neb</i>	<i>Aa-Ābt</i>	<i>!ā</i>	<i>qen</i>







god great, lord of the Island of Abaton, giver of victory

					
<i>neb</i>	<i>nekht</i>	<i>neb</i>	<i>her</i>	<i>ast</i>	<i>Heru</i>








every, strength all, [to him] upon the seat of Horus

			
<i>khent</i>	<i>ānkhīu</i>	<i>tchetta</i>	<i>meri</i>

at the head of the living for ever, beloved of.

COL. 4.						
	<i>Heru</i>	<i>hunu</i>	<i>her tep</i>		<i>pet</i>	<i>paut</i>

Horus the youth, chief of the Nine Bows,

						
<i>sa</i>	<i>Āsir</i>	<i>mes</i>	<i>en</i>	<i>Āst</i>	<i>shep</i>	<i>nef</i>

son of Osiris, born of Isis, he hath received

*sutenit*

the sovereignty

*mā*

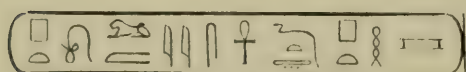
from

*tef - f*

his father,

*sa Rā*

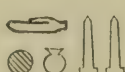
son of Rā,

*p**neter*

Ptulmis-ānkh-tchetta-Ptah-meri *menkh*
 Ptolemy, ever-living, of Ptah beloved, the god beneficent,

*s-āhā-nef*

he hath set up

*tekheni*

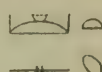
two obelisks

*en*

to

*mut-f*

his mother

*Āst*

Isis,

*tā*

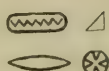
the giver of

*ānkh*

life,

*nebt*

lady of

*Āaleq*

Philae,

*tcheser*

the holy

*āst*

place,

*khent*

the head of

*Āa Ābt*

the Island of Abaton

*en*













in

*āpen*

[place] this,

*nefer**en her-s**netchemtchem āb-s*




which is beautiful through her, may her heart be pleased

		 		 			  
<i>em</i>	<i>ari-nef</i>	<i>tui</i>	<i>kher f</i>	<i>em</i>	<i>sutenit</i>		

with what he hath done that by him during [his] reign

 	 	 	 	 	  
<i>āāt</i>	<i>her</i>	<i>ast</i>	<i>Heru</i>	<i>khent</i>	<i>ānkhiu</i>

august on the throne of Horus at the head of the living

 	
<i>tchetta</i>	<i>meri</i>

for ever, beloved of.

CHAPTER VII.

THE HIEROGLYPHIC TEXT OF THE ROSETTA
STONE.

THE hieroglyphic text of the Rosetta Stone, which contains a copy of the Decree of the priests who were assembled in a part of the great temple of Ptah at Memphis on the 18th day of the month Mecheir, in the ninth year of the reign of Ptolemy V. Epiphanes (i.e., March 27th, B.C. 196), consists of portions of the last fourteen lines of the document only. Most of the lines are incomplete, both at the beginning and end, but such portions as are preserved are clear and quite legible. The copy of the Decree of Memphis, which was set up at Rosetta, was probably only one of many that were made in accordance with the Decree, which ordered that a copy, in three kinds of writing, should be set up in "every temple of the first, second, and third class" throughout Egypt. Soon after the Rosetta Stone was found, it was reported that a portion of a similar stone had been seen at Alexandria, and that a portion of another was built up in a wall in

another part of the Delta, but nothing more appears to have been heard of these fragments, even supposing they ever existed. It is very probable that the Rosetta Stone itself was referred to by these rumours, for it had been built into a wall, and it was for a time in Alexandria. The Decree of Memphis consisted of three parts:—1. An introductory section, giving the date of the Decree, and the names and titles of Ptolemy V. Epiphanes, and of the high ecclesiastical dignitaries who held office. 2. An enumeration of the benefits which Ptolemy V. had conferred on the country. 3. The resolutions of the priests, which contained a summary of the honours which they intended to pay to the living king and to his dead ancestors.

The last fourteen lines of the hieroglyphic text, when complete, were the equivalent of the last twenty-eight lines of the Greek version, and contained nothing of parts 1 and 2 of the Decree, and only a portion of part 3; but, in the broken state in which the lines are found on the Rosetta Stone, it is impossible to put together anything like a connected translation of them, except by the help of the Demotic and Greek texts. It was known, even in the days of LEPSIUS,¹ that a copy of the Decree in hieroglyphics had been inscribed upon the wall of one of the temples at Philae, but three lines of it were wholly wanting, and the remainder of it was in an extremely mutilated condition. The priests, no doubt, caused a copy of a Decree, which was so favourable to


¹ See *Denkmäler*, Abth. iv., Bl. 20.






hieroglyphic text on the Rosetta Stone. In addition to this help, mention must be made of the great value of the Decree of Canopus, which was also inscribed on stelae, in three kinds of writing, and which was ordered to be set up in temples of the first, second, and third class throughout Egypt. It will be remembered that the Decree of Canopus was promulgated about B.C. 238, i.e., between thirty-five and forty years before the Decree of Memphis, which we have on the Rosetta Stone, and as the two Decrees are drawn up on exactly the same lines, and in the same style, and parts of them frequently in the same words, it is evident that the hieroglyphic text of the Decree of Canopus can be made most useful in restoring that of the Decree of Memphis.

The first to attempt a restoration of the hieroglyphic text of the Rosetta Stone with such helps was M. URBAIN BOURIANT, who published his version of the Decree in the *Recueil de Travaux relatifs à la Philologie et l'Archéologie Égyptiennes et Assyriennes*, tom. vi., p. 1 ff., and his paper forms a very useful contribution to the decipherment of the Rosetta Stone. An examination of the Stele of Damanhûr has convinced me that this transcript is substantially correct, but the state of the Stele, to say nothing of the mason's blunders and omissions in cutting the inscription, causes many of the readings to be little more than guesses, however probable. In no case can the text of this Stele have the value of the fragmentary hieroglyphic

counterpart here was Nehemāuit. In which of the temples of Hermopolis Parva the Stele stood it is impossible to say, but we are in any case entitled to assume that it had not the official authority of a stele set up by the Government of Ptolemy V., and that the absence of the Demotic and Greek versions is a proof of the fact.

In the following pages will be found a transcript of the hieroglyphic texts from the Stele of Damanhûr and the Rosetta Stone, that of the latter being marked by a line over the hieroglyphics, with transliteration, and a literal translation. Appended is also a transcript of the hieroglyphic text of the Rosetta Stone, which is divided into groups of words, beneath which are given, as far as possible, the equivalents of the words in the Greek version of the Decree as it appears on the Stone; this has been added for the purpose of facilitating the examination of the question, Was the Decree drawn up originally in Greek or Egyptian? As I have already said, I now believe that the Decree was originally drafted in Egyptian and not Greek, and that the first draft was in Demotic, but it seems to me that the Greek version, as being in the language of the rulers of the country, was held to be more authoritative than that in Egyptian. On the other hand, the writers of both the Demotic and Hieroglyphic texts must have had considerable difficulty in finding equivalents for many Greek words, and it cannot be said that they have always succeeded. The

Demotic version, if we may trust the translations of it which have been published, reads like a carefully thought out, well expressed, and connected composition, and it is a valuable help to him that would understand the hieroglyphic rendering of it and the Greek version of the Decree. If the latter half of it be compared with its hieroglyphic and Greek equivalents it will be seen that it is a perfectly independent composition, and that also it supplies details which are wanting in the renderings which are based upon it. In the hieroglyphic rendering we see that the writer has only tried to give the sense of it, and has not been careful to give an exact equivalent, and if we compare the hieroglyphic rendering with the Greek it will be observed that the variations are still more remarkable. Thus in line 4 of the hieroglyphic text where the Greek text has τὸ Ἀπιδίον, the Egyptian version has "the temple where the living Apis existeth"; and the Egyptian expression, *em shes maût* , has no Greek equivalent at all. These words are common enough in the Book of the Dead, where it means "with unfailing regularity," and it is clearly an idiom with which the scribe who drew up the hieroglyphic version of the Decree had become familiar from reading old Egyptian texts. The word κράτος (l. 5) he renders by *gen* and *nekht*, two words which mean "strength"; τῆς βασιλείας he renders by *er aant urt*, "to the great dignity"; ἔδοξεν by *āq-s em āb*, "it entered into the heart"; Εὐχαρίστων by *neb*

neferu, "lord of beauties"; in line 8 the Egyptian *em āt neb en maāt*, "with real stones of all kinds," has no equivalent; χρυσα is rendered by *uasm* (or *smu*) which means "fine copper" in the old texts; ἐπι (line 9) is rendered by *em kes her*, "in the upper part"; for τοῦ βασιλέως we have "beautiful god, ever-living"; τοὺς ἐν ἱερῷ ἐκάστῳ (line 12) is rendered by *nu maāu em erpau neb her ren-f*, "of the sanctuaries of every temple [called by] his name"; in line 13 the Egyptian text twice gives the title *neter per neb neferu*, but has no equivalent in the Greek; and καὶ ἐν χωρίοις καὶ ἐλληνικοῖς γράμμασιν is rendered by "in the writing of books, and the writing of the Ḥaui-nebui." It is interesting to note that, when speaking of the "writing of the divine words and the writing of the books," the word used for "writing" is *ān* , but when the allusion is to Greek, the word used is *sekhai*    . The name by which the Greeks are called is a very old one, and is in the dual, "Ḥaui-nebui"; the germ Ḥa-nebu, i.e. "lords of the north," or "lords of the marshes [in the Delta]" occurs in the Pyramid Texts. The reader will notice several other interesting variations by perusing the section in which the hieroglyphic and Greek texts are compared; no attempt has been made to compare the text of the Stele of Damanhûr with the Greek, for it may represent a differently worded copy of the Greek version.

The hieroglyphic text, unfortunately, does not help to define the position of the city which Ptolemy V. besieged and captured. The Greek version calls it "Lycopolis," and says that it was in the "Busirite Nome," but the Demotic equivalent of the passage says that the city was called SHKAM, and makes no mention of the Busirite Nome. All things considered, it seems certain that the Lycopolis referred to was situated in the Delta, and not in Upper Egypt, as Dr. Brugsch thought. The reference to the "doubles" of the king, which were supposed to dwell in his statues (see line 7 of the Rosetta text), is peculiarly Egyptian, and shows that the belief that the "doubles" of a living man could inhabit shrines was held by the Egyptians, even in the Ptolemaic period.

CHAPTER VIII.

THE ROSETTA DECREE.

TRANSLATED FROM THE HIEROGLYPHIC TEXTS ON THE
STELE OF DAMANHÛR AND THE ROSETTA STONE.¹

- 1 ON the twenty-fourth day of the month GOR-
PIAIOS,² which correspondeth to the twenty-
fourth day of the fourth month of the season
PERT³ of the inhabitants of TA-MERT (EGYPT),
in the twenty-third year of the reign of HORUS-
RĀ the CHILD, who hath risen as King upon the
throne of his father, the lord of the shrines of
NEKHEBET⁴ and UATCHET,⁵ the mighty one of
two-fold strength, the stablisher of the Two
Lands, the beautifier of
- 2 Egypt, whose heart is perfect (or benevolent)
towards the gods, the HORUS of gold, who maketh

¹ The words in brackets are added either from the Stele of Damanhûr, or for the purpose of making sense.

² A part of March and part of April.

³ Part of our spring.

⁴ The shrine of the Vulture-goddess Nekhebet was in Upper Egypt.

⁵ More fully, Per-Uatchet ; the shrine of the snake goddess was in the Delta.

perfect the life of the *hamemet* beings, the lord of the thirty-year festivals like PTAḥ, the sovereign prince like RĀ, the King of the South and North,

(Neterui-merui-ātui-āuā-setep-en-Ptaḥ-usr-ka-Rā-
ānkh-sekhem-Āmen),¹ the Son of the Sun

(Ptolemy the ever-living, the beloved of Ptaḥ),
the god who maketh himself manifest,

- 3 the son of (PTOLEMY) and (ARSINOË), the Father-loving gods; when PTOLEMY, the son of PYRRHIDES, was priest of ALEXANDER, and of the Saviour-Gods, and of the Brother-loving Gods, and of the Beneficent Gods,
- 4 and of the Father-loving Gods, and of the God who maketh himself manifest; when DEMETRIA, the daughter of Telemachus, was the Bearer of the
- 5 prize of victory of BERENICE, the Beneficent Goddess; and when ARSINOË, the daughter of CADMUS, was the Basket Bearer of ARSINOË, the Brother-loving Goddess;
- 6 when IRENE, the daughter of PTOLEMY, was the Priestess of ARSINOË, the Father loving Goddess; on this day


¹ A name meaning "The two Father-loving Gods, the heir, chosen of Ptaḥ, strength of the double of Rā, living power of Amen."

the superintendents of the temples, and the servants of the god, and those who are over the secret things of the god, and the libationers [who] go into the most holy place to array the gods in their apparel,

7 and the scribes of the holy writings, and the sages of the Double House of Life, and the other libationers [who] had come from the sanctuaries of the South and North to MEMPHIS, on the day of the festival whereon

8 His Majesty, the King of the South and North
 (PTOLEMY, the ever-living, the beloved of Ptaḥ),
 the god who maketh himself manifest, the lord of beauties, received the sovereignty from his father, entered into the SEḤETCH-CHAMBER wherein they were wont to assemble, in MAKHA-TAU¹, and behold, they declared thus:—

9 “Inasmuch as the King who is beloved by the
 “gods, the King of the South and North,
 “(Neterui-merui-ātui-āuā-en-Ptaḥ-setep-usr-en-
 “Rā-ānkh-sekhem-Āmen), the Son of the Sun,
 “(PTOLEMY, the ever-living, the beloved of Ptaḥ),
 “the Gods who have made themselves manifest,

¹ Makha-tai , i.e., “the balance of the two lands,” was the name of the place where Lower Egypt ended, and Upper Egypt began, when travelling to the south.

- “the lord of beauties, hath given things of all
“kinds in very large quantities unto the lands of
“Horus
- 10 “and unto all those who dwell in them, and
“unto each and every one who holdeth any
“dignity whatsoever in them,—now behold, he is
“like unto a God, being the son of a God, [and]
“he was given by a Goddess, for he is the
“counterpart of HORUS, the son of ISIS [and] the
“son of OSIRIS, the avenger of his father OSIRIS—
“and behold, His Majesty
- 11 “possessed a divine heart which was beneficent
“towards the gods; and he hath given gold in
“large quantities, and grain in large quantities to
“the temples; and he hath given very many lavish
“gifts in order to make TA-MERT [Egypt] pros-
“perous, and to make stable [her] advancement;
- 12 “and he hath given unto the soldiers who
“are in his august service according
“to their rank; [and of the taxes] some of
“them he hath cut off, and some of them [he
“hath lightened], thus causing the soldiers and
“those who live in the country to be prosperous
- 13 “under his reign [and as regards the sums which
“were due to the royal house] from the people of
“Egypt, and likewise those [which were due] from
“every one who was in his august service, His
“Majesty remitted them altogether, howsoever
“great they were;

- 14 “and he hath forgiven the prisoners who were in
“prison, and ordered that every one among them
“should be released from [the punishment] which
“he had to undergo. And His Majesty made an
“order saying:—In respect of the things [which are
“to be given to] the gods, and the money and the
15 “grain which are to be given to the temples each
“year, and all the things [which are to be given
“to] the gods from the vineyards and from the
“corn-lands of the nome, all the things which were
“then due under the Majesty of his holy father
16 “shall be allowed to remain [in their amounts] to
“them as they were then ; and he hath ordered:—
“Behold, the treasury (?) shall not be made more
“full of contributions by the hands of the priests
“than it was up to the first year of the reign of His
“Majesty, his holy father ; and His Majesty hath
“remitted
17 “to the priests who minister in the temples
“in courses the journey which they had been
“accustomed to make by river in boats to the city
“of ALEXANDRIA at the beginning of each year ;
“and His Majesty commanded:—Behold, those
“who are boatmen [by trade] shall not be seized
“[and made to serve in the Navy] ; and in respect
“of the cloths of byssus [which are] made in the
“temples for the royal house,
18 “he hath commanded that two-thirds of them
“shall be returned [to the priests] ; similarly,

- “His Majesty hath [re]-established all the things
 “the performance of which had been set aside, and
 “hath restored them to their former condition, and
 “he hath taken the greatest care to cause every-
 “thing which ought to be done in the service of
 “the gods to be done in the same way in which it
 “was done
 19 “in former [days]; similarly, he hath done [all
 “things] in a right and proper manner; and he
 “hath taken care to administer justice *to¹ the*
 “*people, even like Thoth, the great, great [God];*
 “*and he hath, moreover, ordered in respect of those*
 “*of the troops who come back, and the other people*
 “*also, who during the*
 20 “*strife of the revolution which took place had been*
 “*ill-disposed [towards the Government], that when*
 “*they return to their homes and lands they shall*
 “*have the power to remain in possession of their*
 “*property; and he hath taken great care to send*
 “infantry, and cavalry, and ships to repulse those
 “who were coming against
 21 “Egypt by land as well as by sea; and he hath in
 “consequence expended a very large amount of
 “money and of grain on them in order to make
 “prosperous the lands of Horus and Egypt.
 22 “And His Majesty marched against *the town of*
 “*Shekam, which is in front of (?) the town of*
 “*UISET, which was in the possession of the enemy,*

¹ The lines in italics are taken from the Demotic version.

- “and was provided with catapults, and was made
 “ready for war with weapons of every kind by*
 23 *“the rebels who were in it—now they had com-
 “mitted great acts of sacrilege in the land of
 “Horus, and had done injury to those who dwelt
 “in Egypt—His Majesty attacked them by making
 “a road [to their town],*
 24 *“and he raised mounds (or walls) against them,
 “and he dug trenches, and whatsoever would lead
 “[him] against them that he made; and he caused
 “the canals which supplied the town with water
 “to be blocked up, a thing which none of the kings
 “who preceded him had ever been able to do before,
 “and he expended a large amount of money on
 “carrying out the work;*
 25 *“and His Majesty stationed infantry at the mouths
 “of the canals in order to watch and to guard
 “them against the extraordinary rise of the waters
 “[of the Nile], which took place in the eighth year
 “[of his reign], in the aforesaid canals which
 “watered the fields and were unusually deep*
 26 *“in this spot; and His Majesty captured the town
 “by assault in a very short time, and he cut to
 “pieces the rebels who were therein, and he made
 “an exceedingly great slaughter among them, even
 “like unto that which THOTH¹ and HORUS, the son
 “of ISIS and [the son of OSIRIS], made among
 “those who rebelled against them*

¹ The Demotic version has Rā.

- 27 “when they rebelled in this very place; and
“behold, those who had led on the soldiers and
“were at their head, and who had disturbed the
“borders [in the time of his father, and who had
“committed sacrilege in the temples, when His
“Majesty came to MEMPHIS to avenge his father.
- 28 “and his own sovereignty he punished, according
“to their deserts, when he came there to celebrate]
“the festival of the receiving of the sovereignty
“from his father; and [besides this], he hath set
“aside [his claim to]
- 29 “the things which were due to His Majesty, and
“which were [then] in the temples, up to the
“eighth year [of his reign, which amounted to
“no small sum of] money and grain; and His
“Majesty hath also set aside [his claim] to the
“cloths of byssus which ought to have been given
“to the royal house and were [then] in the
“temples,
- 30 “and also the tax which they (i.e. the priests)
“ought to have contributed for dividing the
“cloths into pieces, which was due up to this day;
“and he hath also remitted to the temples the
“grain which was usually levied as a tax on the
“corn-lands of the gods, and likewise the measure
“of wine which was due as a tax on the vineyards
- 31 “[of the gods]; and he hath done great things
“for APIS, and MNEVIS, and for every shrine which
“contained a sacred animal, and he expended upon

- “them more than did his ancestors; and his heart
“hath entered into [the consideration of every-
“thing] which was right and proper for them
32 “at every moment; and he hath given everything
“which was necessary for the embalming of their
“bodies, lavishly, and in magnificent abundance;
“and he hath undertaken the cost of their main-
“tenance in their temples, and the cost of their
“great festivals, and of their burnt offerings, and
“sacrifices, and libations;
33 “[and he hath respected the privileges of the
“temples, and of Egypt, and hath maintained
“them in a suitable manner according to what is
“customary and right; and he hath spent] both
“money and grain to no small amount;
34 “and [hath provided] everything in great abund-
“ance for the house wherein dwelleth the LIVING
“APIS; and His Majesty hath decorated it with
“perfect and new ornamentations of the most
“beautiful character always; and he hath made
“the LIVING APIS to rise [like the sun], and hath
“founded temples, and shrines, and chapels [in his
“honour]; [and he hath repaired the shrines
“which needed repairs, and in all matters apper-
“taining to the service of the gods
35 “he hath manifested the spirit of a beneficent god;
“and during his reign, having made careful inquiry,
“he hath restored the temples which were held in
“the greatest honour, as was right]; and in return

“for these things the gods and goddesses have given
 “him victory, and power, and life, and strength,
 “and health, and every beautiful thing of every
 “kind whatsoever, and

- 36 “in respect of his exalted rank, it shall be estab-
 “lished to him and to his children for ever and
 “ever, with happy results (*or*, life).”

And it has entered into the heart[s] of the
 priests of the temples of the South and of the
 North, and of each and every temple [that all the
 honours which are paid

- 37 [to the King of the South and North (PTOLEMY,
the ever-living, the beloved of Ptah)], the God who
 [maketh himself manifest, whose deeds are beau-
 [tiful, and those which are paid to the Father-
 [loving Gods who begot him, and to the Beneficent
 [Gods who begot those who begot him, and to
 [the Brother-Gods who begot the begetters of his
 [begetters,]

- 38 and to the Saviour-Gods, shall be [greatly in-
 creased]; and a statue of the King of the South
 and North (Ptolemy, ever-living, beloved of Ptah),
 the God who maketh himself manifest, the lord
 of beauties, shall be set up [in every temple,
 [in the most prominent place], and it shall be

- 39 called by his name “(PTOLEMY)”, THE SAVIOUR
 OF EGYPT,” the interpretation (?) of which is

“(PTOLEMY), THE VICTORIOUS ONE.” [And it
[shall stand side by side with a statue of the Lord
[of the gods (?), who giveth him the weapon of
[victory, and it shall be fashioned after the manner
[of the Egyptians, and a statue of this kind shall
[be set up in]

40 all the temples which are called by his name.
And adoration shall be paid unto these statues
three times each day, and every rite and ceremony
which it is proper to perform before them shall be
performed, and whatsoever is prescribed, and is
fitting for their DOUBLES, shall be performed, even
as it is performed for the gods of the Nomes
during the festivals and on every sacred day (?),
on the day of [his] coronation, and on his name-
day. And there shall likewise [be set up] a


41 magnificent (?) statue of the King of the South
and North (Ptolemy, ever-living, beloved of
Ptah), the God who maketh himself manifest,
whose deeds are beautiful, the son of (Ptolemy),
and (Arsinoë), the Father-loving gods, and
with the statue there shall be a magnificent
shrine, [made] of the finest copper and inlaid with
real stones of every kind,




42 in every temple which is called by his name; and
this statue shall rest in the most holy place [in
the temples] side by side with the shrines of the

gods of the Nomes. And on the days of the great festivals, when the god [of the temple] cometh forth from his holy habitation, according to his day, the holy shrine of the God who maketh himself manifest, the lord of beauties, shall likewise be made to rise [like the Sun]

43 with them. And in order to make this new shrine to be easily distinguishable [both at the present day, and in future times, they shall set] upon this shrine [ten royal double crowns, made of [gold, and upon each double crown there shall be [placed the serpent which it is right and proper to [make for the double crown of gold], instead of the two Uraei

44 which are [placed] upon the tops of shrines, and the SEKHENT CROWN shall be in the middle of them, because it was in the SEKHENT CROWN in which His Majesty shone in the HOUSE OF THE KA OF PTAH (i.e., Memphis)

45 at the time when the King entered into the temple, and performed the ceremonies which it was meet and right for him to perform on receiving the exalted rank [of King]. And on the upper surface of the square pedestal which is round about these crowns, and in the middle part thereof [which is immediately beneath] the double Crown [*they shall engrave a papyrus plant and a plant of the south; and they shall set them in such a way that a vulture,* , upon

neb, , beneath which a plant of the south [shall be found, shall be affixed to the right-hand [upper corner of the golden shrine, and a serpent, , under which is *neb* , placed upon] a papyrus plant, [shall be affixed] to the left-hand side [at the upper corner]; and

46 the interpretation [of these signs is]:—"Lord of
 "the shrine of NEKHEBET, and Lord of the shrine
 "of UATCHET, who illumineth the Land of the
 "White Crown, and the Land of the Red Crown."
 And inasmuch as the last day of the fourth month
 of the season SHEMU¹ (i.e., MESORE), which is the
 birthday of the beautiful, ever-living god, is already
 established as a feast day, and it hath been ob-
 served as a day of festival in the lands of HORUS
 (i.e., the temple-lands) from olden time; and more-
 over, the seventeenth day of the second month of
 the season SHAT² (i.e., PAOFI),

47 whereon [His Majesty] performed the ceremonies
 of royal accession, when he received the sovereignty
 from his father, [is also observed as a day of
 festival], and behold [these days] have been the
 source of all [good] things [wherein all men have
 participated]; these days, that is to say, the
 seventeenth and the last day of each month shall
 be kept as festivals in the temples

48 of Egypt, in each and every one of them; and on

¹ The season of the Inundation, or, our summer.

² Our autumn and early winter.

these days burnt offerings shall be offered up, and meat offerings, and everything which it is right and customary to perform at the celebration of festivals shall be performed on these days every month, and on these festivals every man shall do (i.e., offer up) what he is accustomed to do on [other] fes-

- 49 tivals in the temples. [And the priests also decreed] *that the things which [are brought to the temples] as offerings shall be given unto the persons who [minister in the temples; and festivals and processions shall be established in the temples, and in all Egypt, in honour of] the King of the South and North, (Ptolemy, ever-living, beloved of Ptah)*, the God who maketh himself manifest, whose deeds are beautiful, each year,

- 50 beginning with the first day of the first month of the season SHAT (i.e., THOTH) up to the fifth day thereof; [and on these days the people shall wear] garlands on their heads, and they shall make festal the altars, and shall offer up meat and drink offerings, and shall perform every thing which it is right and proper to perform. And the priests of all the temples which are called after his name
- 51 shall have, in addition to all the other priestly titles which they may possess, the title of “Ser-
“vant of the God who maketh himself manifest,
“whose deeds are beautiful”; [*and this title shall*

[*be endorsed on all deeds and documents which are laid up in the temples*]; and they shall cause to be engraved on the rings which they wear on their hands, the title of "Libationer of the God" "who maketh himself manifest, whose deeds are beautiful."

52 And behold, it shall be in the hands of those who live in the country, and those who desire [it], to establish a copy of the shrine of the God who maketh himself manifest, whose deeds are beautiful, and set it up in their houses, and they shall be at liberty to keep festivals and make rejoicings [before it] each month

53 and each year; and in order to make those who are in Egypt to know [*why it is that the Egyptians pay honour—as it is most right and proper to do—to the God who maketh himself beautiful, whose deeds are beautiful, the priests have decreed*] that this DECREE shall [*be inscribed*] upon a stele of

54 hard stone in the writing of the words of the gods, and the writing of the books, and in the writing of the HĀUI-NEBUI (i.e., Greeks), and it shall be set up in the sanctuaries in the temples which [are called by] his name, of the first, second, and third [class], near the statue of the HORUS, the King of the South and North, (Ptolemy, ever-living, beloved of Ptah), the God who maketh himself manifest, whose deeds are beautiful.

THE ROSETTA DECREE.

THE HIEROGLYPHIC TEXT OF THE STELE OF
DAMANHÛR AND THE ROSETTA STONE, WITH INTER-
LINEAR TRANSLITERATION AND TRANSLATION.

1. 

Renpit xxiii

Qerpiaset

sesu xxiv

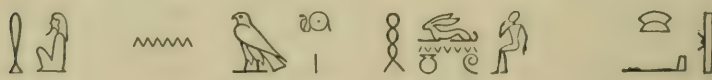
Year xxiiiird, month Gorpiaios, day xxivth,


enti *ari* *en* *ammu* *Ta-Mert*

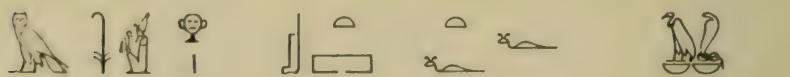
which maketh for the inhabitants of Ta-Mert (Egypt)


abet-ftu *Pert* *sesu* xxiv *kher*

the fourth month of the season Pert, day xxiv, under


hen *en* *Heru-Rā* *hunnu* *khāā*

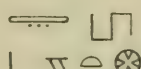
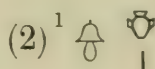
the majesty of Horus-Rā, the Child, who hath risen


em *suten* *her* *ast* *tef-s*

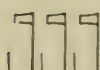
as king upon the throne of his father, lord of the shrines
of Nekhebet and Uatchet,

*ur**peh-peh**smen**taui*

mighty one of two-fold strength, stablisher of the two
lands,

*se-nefer**Ta-mert**menkh āb**kher*

making beautiful Egypt, whole-hearted in respect of

*neteru**Heru nub**menkh**ānkh**en*

the gods, the Horus making perfect (or, the life of
of gold, prosperous)

*hamemet**neb**hebu setu**Ptah mā*

men,

lord of 30-year festivals

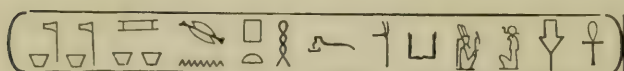
Ptah like,

*āthi**Rā mā**saten bit*

Prince

Rā like, king of the South and North,

¹ The numbers in parentheses are those of the lines of the Stele of Damanhūr.



Neterui-merui-ātui-āuā-setep-en-Ptah-
Usr-ka-Rā-Amen-sekhem-ānh

sa Rā
son of the Sun,



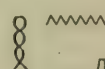
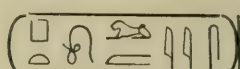
Ptulmis ānh tchetta Ptah-meri

neterui

Ptolemy, living for ever, of Ptah beloved, the two gods
(Epiphanes,)



(3)

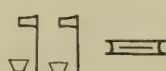
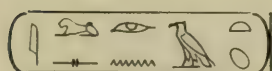


perui
coming forth

sa en
son of

Ptulmis
Ptolemy

henā
and

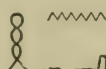
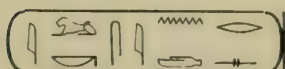


Ārsenat

neterui ātui merui

āb

Arsinoë, the gods Philopatores, [being] priest



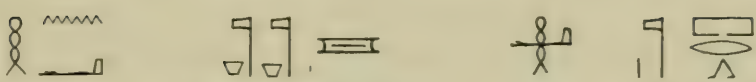
en
of *Ārksānteres*
Alexander,

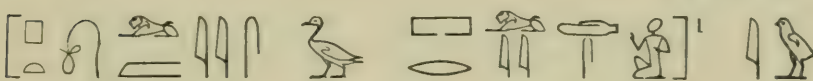
henā *neterui netchui*
and [of] the gods Soteres,




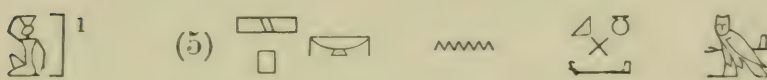
hā *neterui senui* *hā* *neterui menkhui*
and [of] the gods Adelphi, and [of] the gods Euergetes,


¹ This name means something like "Flesh and bone (i.e., son, or, heir) of the two father-loving gods, chosen one of Ptah, strength of the double of Rā, life of the Power of Amen."


(4) 
henā neterui atui merui hā neter per
 and [of] the gods Philopatores, and [of] the god
 Epiphanes,


Ptulmis sa Perrites au
 Ptolemy, son of Pyrrhides; being


Temteriat sat Thulimekus
 Demetria, daughter of Telemachus,


fa shep en qen mā
 the bearer of the prize of victory of

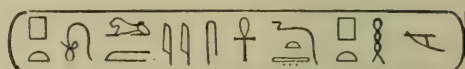

Berenikat ta menkhet au Arrsenat
 Berenice-Euergetes, being Arsinoë,


sat Qatmus fa tennu
 daughter of Cadmus, bearer of the basket
 (Canephoros)

¹ The names in brackets are, of course, not to be found in the copy of the Decree of Rosetta dated in the ixth year of the reign of Ptolemy Epiphanes.



suten bāt



Ptulmis ānkh tchetta Ptaḥ-meri

the King of the South and North, Ptolemy, the ever-living, beloved of Ptaḥ,



neter

god



per

Epiphanes,



neb

lord of



neferu

beauties,



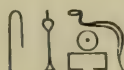
āb-sen

they entered



er

into



seḥetch

the *seḥetch* chamber



sekhen

where met [the priests]

(9)



Makha-tavi

[in] Makha-tavi,



ās-su

behold (?)



ka-sen

they declared

[thus]:—

9.



māti

Since



unen ateb (?)

it is that hath the gods-loving given (?)



neteru-meri

[king],



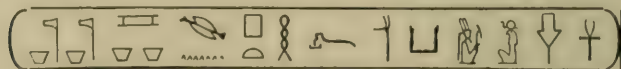
ḥenā

and



suten bāt

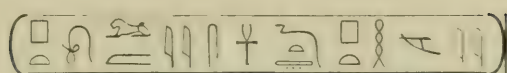
King of the South and North,



(*Neterui-merui-ātui-āuā-setep-en-Ptaḥ-Usr-ka-Rā-Āmen-sekhem ānkh*),

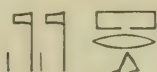


sa Rā



Ptulmis ānkh tchetta Ptaḥ meri

son of the Sun, Ptolemy, the ever-living, the beloved of Ptaḥ,



neterui perui



neb



neferu



khet



neb

the two gods Epiphanes, lord of beauties, things all



neferu



uru



em



(10)

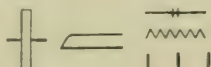
Heru taiu

beautiful in great quantities, to the Lands of Horus, (the temples?)



10.

hū



ām-sen



nebu



her

and [to] the dwellers in them all, and [to]



sa-neb



her



āut-f'



menkhet

every one [who is] on his dignity (or, office) excellent,



er āu-sen



unen-f'



em



neter



sa

the whole of them, being he like a god, the son of



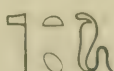
neter



ertā



en



netert



āu-f'



em









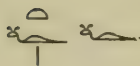



stut















stut





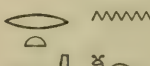
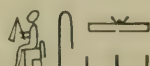
a god, given by a goddess, [for] he is in the likeness of




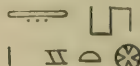







Heru sa Ast sa Asar anetch
 Horus, son of Isis, son of Osiris, the avenger of

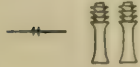



 (11)
 

tef-f Asar as-su hen-f
 his father Osiris; behold, his Majesty


11.
 






em ab menkh kher neteru
 possessing a divine heart beneficent towards the gods,






ertā-nef nubū uru hū
 he hath given gold [in] large quantities [and] grain







genu āu māāu hā ertā-nef shepsu
 very much to the temples; and he hath given noble [gifts]






uru āu kher-ā Ta-Mert er
 very many for the stablishing of Egypt, [and] to



se-tettet khent
 make stable [its] advancement;

12.  [wavy line]

ertā-nef

Y

he hath given to the foot soldiers



(12)



unen her aut - f urt mi
being on his dignity (or, office) great according to

..... 

<i>get-sen</i>	<i>unen</i>	<i>an-nef</i>
their rank ;	[of the taxes]	he hath cut off


A collection of simple line drawings arranged in two rows. The top row contains three items: a vertical knife-like object, a horizontal tool with a flared end, and a horizontal line with a central break symbol. The bottom row contains three items: a wavy zigzag line, and two vertical rectangular bars.

some of them, [and he hath lightened] some of them ;

11

he hath made to be the soldiers and the people(?)


prosperous

13. (13) 
em rek - f


in his time; [the sums due to the royal
 treasury] from


hamemet nu Baqet hā mätet sa-neb

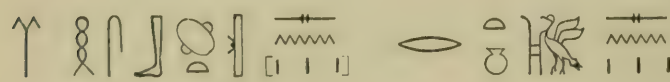
the inhabitants of Egypt and likewise from everyone


un en her äaut-f menkhet

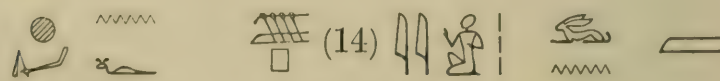

[who] was on his dignity (or, office) excellent,


er āu-sen erfā sen hen-f er ta

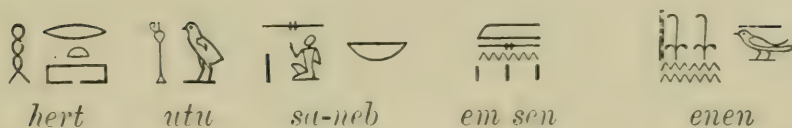
the whole of them gave them his Majesty to the ground


em hesbet-sen er ten-sen

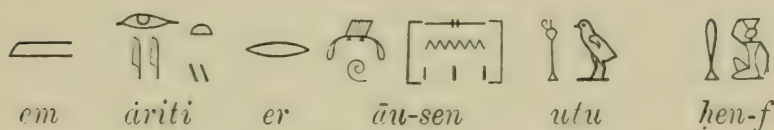
in their accounts however great were they;

14.  (14) 
khu-nef shepiu un em

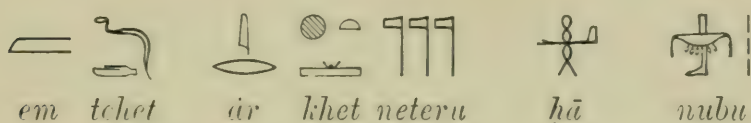
he hath shown clemency to the prisoners [who] were in



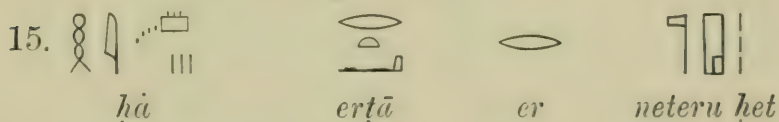
prison, ordering every one among them to be released



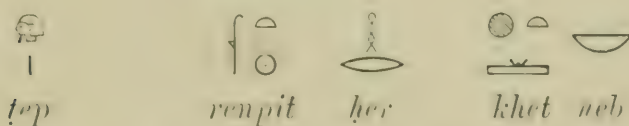
from [his] act, all of them; ordered his Majesty,



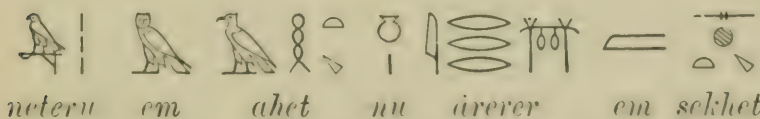
saying: The things of the gods, and the money,



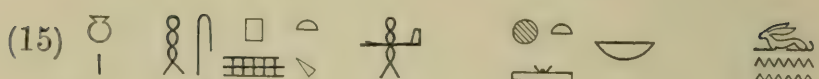
[and] the wheat which ought to the temples
to be given




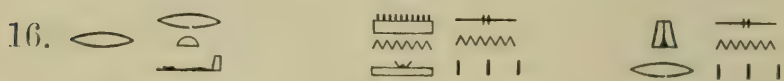
at the beginning of the year, and things of all kinds

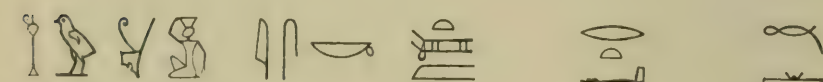


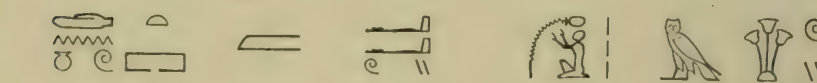
of the gods, in the land of the vines, in the fields

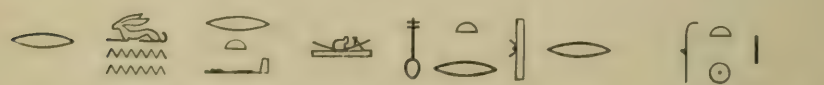
(15) 
nu hespet ha khet neb unen
 of the nome, and things of all kinds being











khert-sen kher hen tef-f sheps
 to them under the Majesty of his father holy,

16. 
er er-ta men-sen kher-sen
 shall be allowed to remain they with them ;


utu-nef ask tem er-ta meh
 he ordered :— Behold, not shall be made full



tennut em a-ari abu em ha-ri
 the treasury (?) by the hands of the priests with more


er unen er-ta am nefert er ren-pit u
 than was placed in [it] up to the first year of




(16)







hen *tef - f* *sheps* *er* *aiuat*

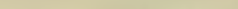


the Majesty of his father holy ; remitted









en hen-f
 his Majesty

17. *au neter het unnut (?)*
to the courses of the
priests

em uti-sen
their journey





in
in boats on
the Nile






		
<i>Arksünteres-nut (?)</i>	<i>em</i>	<i>ap</i>
to the city of Alexander	at	the beginning of

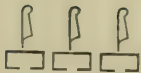











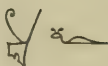


en renpit *utu-nef* *isk* *tem* *ertā*









the year; he commanded: behold, not shall be allowed






			
<i>nehem-tu</i>	<i>sa</i>	<i>kheniu</i>	<i>ter</i>
to be seized [for forced service]	the folk	who are boatmen ;	the cloths


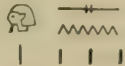
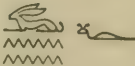



(17)     
en *peq* *ari* *sutenet* *em*
 of byssus made for the royal palace in












maāu
 the temples

18.      
āhā *utu-nef* *khesef* $\frac{2}{3}$ -*sen*
 he commanded to return two-thirds of them;

       
mätet aru *khet nebt* *unen-sen* *āt-tu sa*
 similarly, all things [which] had been set aside






    
im *arit-sen* *tetetet* *hen-f*
 there the doing of them established [them] his majesty



     
er *tep-sen* *unen-f* *her* *meh-sa*
 in their former condition; he was taking care










(18)




au *āa* *ur* *her* *ari* *khet* *neb* *tut*

great exceedingly to do thing every which ought












				
<i>en</i>	<i>iri</i>	<i>em</i>	<i>sekh</i>	<i>nu</i>
to be done	in respect of	the matters	of	the gods,

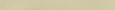
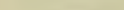

mai enti

 even as [they were done]





19.           

er tep-sen mitet diru erāt-tu

in their former similarly, hath been made
[ways];

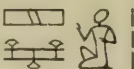








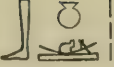








kher-ā *arit-nef* *meh-sa-thoi*
 firmly [what] he hath done ; [he] hath taken care























her ertā *maū*
 to give justice













¹ Here the engraver of the Damanhûr Stele omitted the greater part of the text of two lines.






20.  |    |
 *sā* *semsem*
 foot-soldiers, horses,






  |      |    |
kebenu em kheseḥ en iu
 [and] ships to repulse those who were invading

21. (19)  |   |   |   |  |
her Qemt em tit matet em
 Egypt by land as well as by

   |   |  |   |  |
Uatch-ur khu-neḥ nubū ḥa uru
 sea; he distributed gold and wheat very much

 |   |    |    |    |
er-sen se-kher-ā Heru taiu her Ta-Mert
 to them, making prosperous the lands of and Egypt.
 Horus

22.  (20)    | 
shads ḥen-f iu
 Marched his Majesty against [Lycopolis]. . . .

   |    | 
khenti Uiset
 Uiset

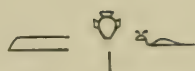
23.

*asebiu*

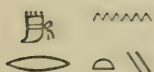
rebels

*un*

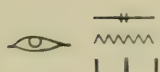
[who] were

*em ab - f*

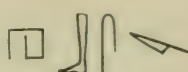
within it,

*tcher enti*

because

*ari-sen*

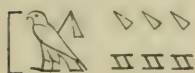
they had done

*hebes*

injuries

*uru**em*

great in

*Heru tain*

the lands of Horus

*hā*

and

*āmmu*

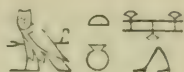
to those in

*Baquet*

Egypt,

*teh-sen*

attacked them

*mātenu*

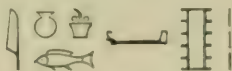
by road

*in hen-f*

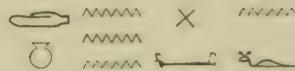
his Majesty,

*āh*

he raised

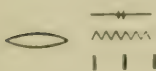
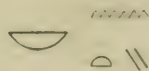
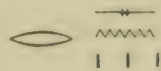
*āneb*

walls,

*ten-nef*

he dug trenches

(21)

*er-sen**neb enti**sta**er-sen*

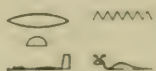
against them; whatsoever would lead against them

*ariti*






made







*suten*









the king,







*erfā-nef*












gave he









25.     
re-sen ertā an hen-f
 their mouths; placed his Majesty








     
retu (?) -f metch-tu
 his foot-soldiers [in] the depth of

26.        
kes pen heq en hen-f temait
 this place; captured his majesty city










    (22)  
ten em nekht em rek netches
 this by assault in a time little,

          
khebkheb-nef asebiu un em ab-s
 he hacked to pieces the rebels who were within it,









       
ari-nef-sen em at ur āat
 made he them into a slaughter great exceedingly,











mätet *ari* *en* *Tehuti* *hā* *Heru* *sa Āst*
 even as made Thoth and Horus, son of Isis,











sa Āsar *her* *āsebiu* *her-sen* *em*
 son of Osiris, on the rebels against them in

27. 











bu *pen* *her* *seb*
 place this [when] rebelled























āsk *tcheṭeb* *māsha (?)* *un-sen* *em*
 Behold, the leaders of the soldiers [who] were at

















ṭep-sen *seṭem-sen* *teshu*
 their head, they had disturbed the borders











¹ The first line of the hieroglyphic text of the Rosetta Stone begins with 


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






28.  
heb *en* *shep*
 festival of the receiving




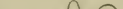


        
sutenit mā tef - f' em hau erṭā-nef'
 sovereignty from his father; moreover, he hath given










 
er ta
 to the earth










29.   
kher-ā nu hen - f' unen
 the things which were due of his Majesty [which] were

         
kher em pau neferit er renpit viii.
 in the temples up to year eight,





. . . .        
nubu hā hi erṭā-sen
 [being] money and wheat; hath given them

					
<i>hen - f</i>	<i>er</i>	<i>ta</i>	<i>mätet äru</i>	<i>em</i>	<i>ter</i>
his Majesty	to	the earth	likewise	the pieces	

								
<i>en</i>	<i>peq</i>	<i>erṭā</i>	<i>er</i>	<i>suten</i>			<i>un</i>	
of	byssus	to be given	to	the royal treasury	being			

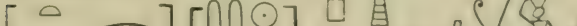










kher mau pau
 in the temples,

30.    





hā sta meni ter-en-sen

and what ought to for dividing their pieces
have been levied



neferit *er* *sesu* *pen* *āhū-nef* *ua*

 up to day this; he hath remitted to

			
<i>meteru hetu</i>	<i>em hi</i>	<i>shet-tu</i>	<i>au sat</i>
the temples	the grain (or produce)	levied as tax	on the ground

¹ Line 2 of the Rosetta Stone begins here.

*em*

of

*aḥet*

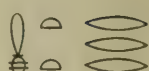
the fields

*nu*

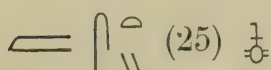
of

*neteru*

the gods,

*mātet āru*

likewise

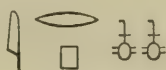
*em sti*

the measure

31.

em

of

*ārp*

wine

*em*

of

*aḥet*

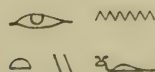
the fields

*nu*

of

*ārer*

the vine;

*āriti-nef*

he hath done things

*khet**uru*

great for

*en**Hāp*

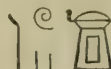
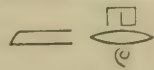
Apis,

*Mer-ur*

[and] Mnevis,

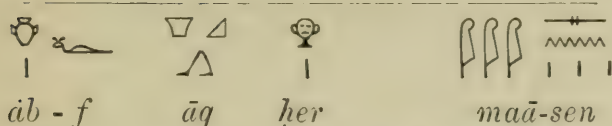
*hā*

and

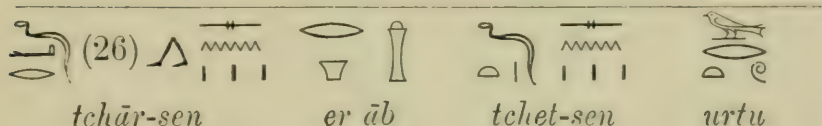
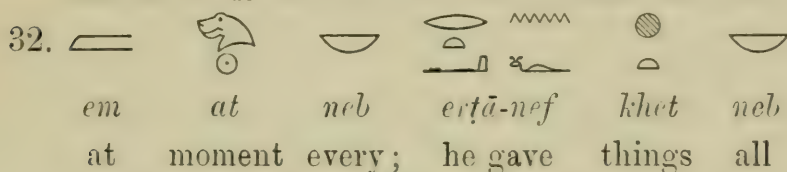
*āui*for every shrine containing a
sacred animal,*neb**khu**em heru**er**āri-sen**ān**ṭep-āu*

expending very much more than did they [his] ancestors;

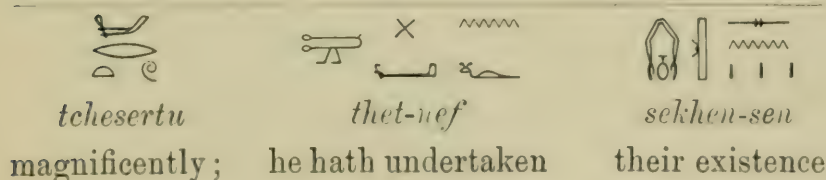
¹ Line 3 of the Rosetta Stone begins here.



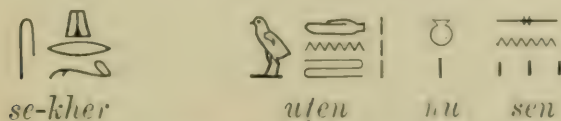
his heart entered upon what was right [for] them








they required for embalming their bodies, abundantly,










in their temples, in respect of great burnt offerings, festivals,















[and] the stablishing the offerings of them;








33.  ¹    
nubu *hā* *uru*

. money [and] grain, [in] large quantities,











34.       
her *khet* *neb* *mā* *āsh-sen* *er*
 and things every in great abundance for











     
het *sekhen* *enti* *Hāp* *ānkh* *hā*
 the house of living of Apis, the living one ; and








     
sekhaker *ān* *hen-f* *em* *kat* *menkhet*
 ornamented his Majesty [it] with work perfect











      
nema *neferui-s* *em* *shes mā* *sekhāā*
 [and] new, twice beautiful in very truth ; he hath
 was it exalted









¹ Line 4 of the Rosetta Stone begins here.







									
<i>Hāp</i>		<i>ānkh</i>	<i>er</i>	<i>sāset-nef</i>			<i>neteru-hetu</i>		
Apis, the living,			he founded			temples,			

									
<i>khemt</i>									
[and] shrines			[and] chapels						







35.							
		<i>āsiu</i>				<i>enen</i>	
			in return for		these things		








									
<i>ertā-nef</i>		<i>neteru</i>	<i>neterit</i>	<i>qen</i>	<i>nekht</i>		<i>ānkh</i>		
have given him		the gods and		victory,	power,	life,			
		goddesses							








							
<i>utcha</i>	<i>senb</i>	<i>her</i>	<i>khet</i>	<i>neb</i>	<i>nefer</i>		
strength,	health,	and	thing	every	beautiful,		









					
<i>er</i>	<i>āu-sen</i>				
all of them,		[and]			




¹ Line 5 of the Rosetta Stone begins here.

36.      
er aat-f urt tettet-tu kher - f
 as concerns his dignity great, it shall be to him
 stablished

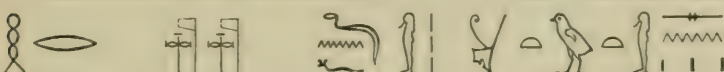
      
hā kharṭu - f tchetta hā sekhen nefer
 and his children for ever, and a happening happy.

      
āq-s em āb en ābu nu
 It hath entered into the heart of the priests of

       
āterti Reset Meht mā āsh-sen
 the temples the South and North, however many they
 of may be,


37.   
en kheper-sen

¹ Line 6 of the Rosetta Stone begins here.

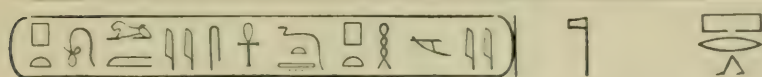
38. 

her neterui netchui tchenfu en tut-sen

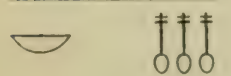
and [to] the Saviour- the honours which are proper
Gods, for them ;


emtutu s-āhā khent en suten bait

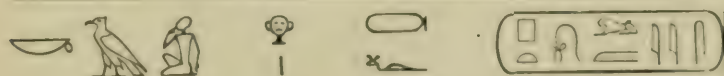
likewise shall be set up a statue of the King of the
South and North,









Ptulmis ānkh tchetta Ptaḥ-meri neter per

Ptolemy, ever-living, beloved of Ptaḥ, the god coming forth,


neb neferu

lord of beauties,







39. 
ka her ren-f Ptulmis
called by his name, Ptolemy,








						
<i>netch</i>	<i>nu</i>	<i>Utchat</i>	<i>behā - f</i>	<i>pu</i>	<i>Ptulmis</i>	
the Saviour of Egypt,			the meaning of		Ptolemy,	
			which is			








 


[*ne*]*kh*

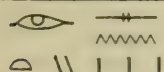
the victorious one,

40.						
	<i>erpau</i>	<i>neb</i>	<i>her</i>	<i>ren-f</i>	<i>shems</i>	
. temples		all	by	his name ;	shall be adored	

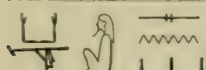
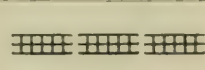
						
<i>khent</i>	<i>āpen</i>	<i>em</i>	<i>sep</i>	<i>iii.</i>	<i>em kher hrū</i>	
statue	this	times	three	in the course of the day,		

						
<i>her</i>	<i>ari</i>	<i>erfā</i>	<i>maā</i>	<i>em-bah-sen</i>		
and	shall be the performance of due rites					before them,
done						

¹ Line 7 of the Rosetta Stone begins here.

*ariti-sen**tep-ret**neb**tut**en*

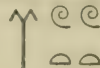
shall be done prescribed thing every what is proper for
for them

*ka-sen**ma**ari**en**neteru**hespu*

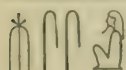
their doubles, as is done for the gods of the nomes

*em**hebu**tep**her**hru**en*

in the festivals each season, and [on] the day of

*khāā**hāai**hru**em**ren-f**emtutu*

his coronation and [on] the day of his name, likewise

*meses*

statue

41.

khu en suten bat Ptulmis ānkh tchetta Ptah-meri

glorious(?) of the King of Ptolemy, ever-living,
the South and North, of Ptah beloved,



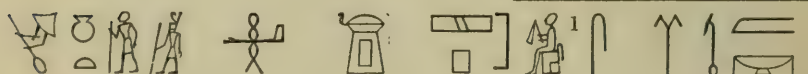
neter per neb neferu sa en Ptulmis

the god lord of beauties, son of Ptolemy
Epiphanes,



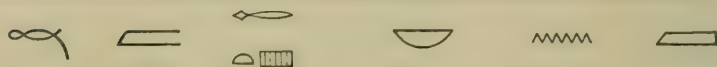
henā Arrsenat neterui-ātui-meri mā

and Arsinoë, the gods Philopatores, and



khent hā kara shep-s em uasm

a statue and a shrine august of fine copper



meh em āat neb en maā







inlaid with stone of every kind of genuine,



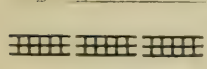




42. *em erpau neb her ren-f hetep em*

in temples all by his name; shall rest in
[the statue]





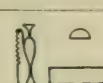


¹ Line 8 of the Rosetta Stone begins here.










bu tcheser her karau nu neteru
 place the holy with the shrines of the gods of







hespu ar aref hru hebu
 the nomes; now therefore, on the day of the festivals


uru per neter em qebhet-f sheps
 great [when] cometh the god from his sanctuary holy,









er sa hru - f am-sen emtutu sekhaa
 on his day, among them likewise shall be raised up

















kara sheps en neter per neb
 the shrine holy of the god Epiphanes, the lord of



neferu
 beauties,







							
<i>hen-f</i>		<i>im-f</i>		<i>em</i>	<i>Het-[ka]-Ptaḥ</i>		
his Majesty		in it		in the House of the KA of Ptaḥ			









45.         



em *s-iri-nef* *maā neb* *en* *bes*



when he performed every lawful thing when entered

							
<i>suten</i>	<i>er</i>	<i>neter het</i>	<i>kheft</i>	<i>shep-nef</i>			
the king	into	the temple	when	he received			






					
<i>iat</i>	<i>urt</i>	<i>emtutu</i>	<i>erṭā</i>	<i>em</i>	<i>hes</i>
the dignity great,	likewise shall be placed	on	the place		






							
<i>her</i>	<i>en</i>	<i>hāpt</i>	<i>enti</i>	<i>em-sa</i>	<i>sekhent</i>	<i>āpen</i>	
upper	of	the square which [is]	by the	crowns	these		
		pedestal	side of				





















em āq en Sekhent pen
 in the middle of Sekhent Crown this






 *her qāf-s ab*
 papyrus on its side left

46. 




behā-f pu seheteh
 its meaning (?) being Lord of the shrines of illuminer
 Nekhebet and Uatchet,







taui tcher enti un abet iv. shemu
 of the land of the White and because is of month the
 Crown, and the land of fourth of the
 the Red Crown ; season Shemu,



 (28) 




ārq hru mes neter nefer ānkh
 the last day, the day of birth of the god beautiful, living

¹ Line 10 of the Rosetta Stone begins here.

*tchetta**ṭeṭṭeṭ-th**em**heb**sekhāā**em*

for ever, is established as a feast [day], being kept in
as a festival

*Heru taiu**kher hāt**mitet āru**en**ibet ii. Shat*

the Lands of from olden similarly, of month the second
Horus time, of the season Shat,

*hru**xvii.*

day seventeenth, [whereon]

47.

*āri-nef**āru (?)**nu**suten khāā**em*

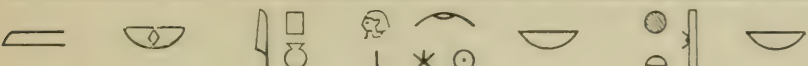
he performed the ceremony of royal accession,


*shep**nef**sutenit**mā**tef - f*

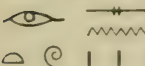
receiving his the sovereignty from his father ;


*ās**āref**ṭep**em**khet**neb*

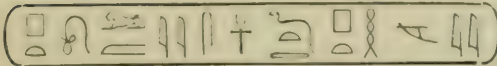
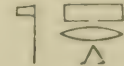
behold therefore, the source of things all


em heb apen tep abet neb khet neb
 at festivals these, month every, thing every


aritu-sen em hebu apen au sa neb
 [which] they do at festivals these let man every



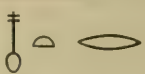


aritu-sen
 do them

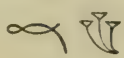

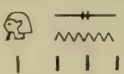
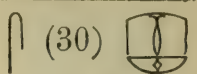
49. 
em neteru hetu suten bat
 in the temples King of the South
 and North,

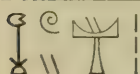
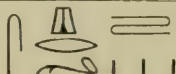



¹  
Ptulmis ānkh tchetta Ptaḥ-meri niter per
 Ptolemy, living for ever, of Ptaḥ beloved, God Epiphanes,






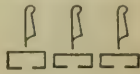

neb neferu tep renpit
 lord of beauties, each year





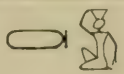
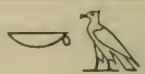
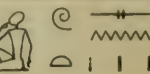
¹ Line 12 of the Rosetta Stone begins here.

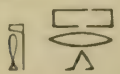


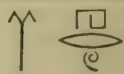
50.  *shāa*  *tep sha*  *neferit er*  *hru v.*
beginning the first day of up to day five;
the season Šha,

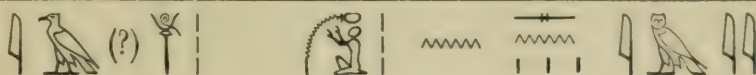
 *mehu*  *er*  *tep-sen*  (30) *se-heb*
[there shall be] on their heads, they shall make
garlands festal

 *khaui*  *sekher*  *hā*  *khet*  *neb*
the altars, and shall make offerings and thing every
and libations,

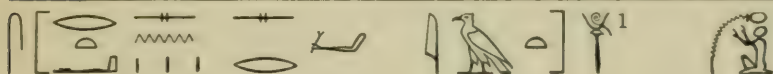
 *tu*  *en*  *ariti*  *ābu*  *nu*  *maāu*
which it is proper to do. The priests of the shrines

 *em*  *erpau*  *neb*  *her*  *ren-f*  *ka-tu*  *sen*
in temples all in his name shall be called they

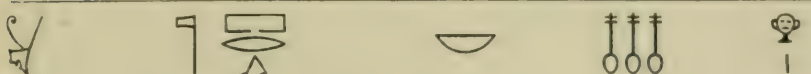
51.  *hen neter per*  *neb*  *neferu*  *em heru*
“prophet of Epiphanes, lord of beauties,” in addition to

*aat**ābu**en**sen**āmi*

[their] titles of honour of priests of them; and let

*s-ertā-sen**ser**aat**āb*

cause them to be written the title of honour "libationer

*en**neter per**neb**neferu**her*

of the God Epiphanes, lord of beauties," upon

*khetem**ari**tet-sen*

the ring[s] which are on their hands;




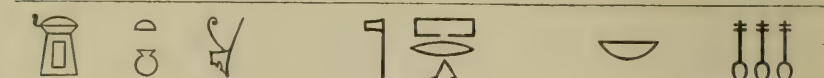
52.

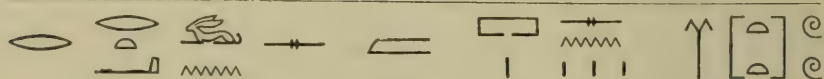
*as**arif**su**un-s**em**āāni*

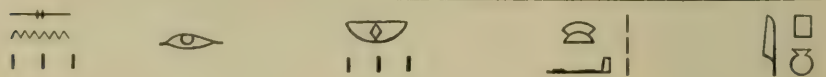
and behold, it shall be in the hands of


¹ Line 13 of the Rosetta Stone begins here.

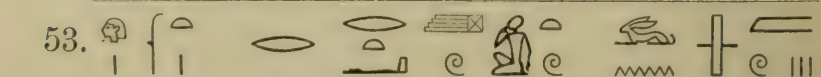

uneniu enti sen āb s-āḥā mātet
 the people, those who desire [it] to set up a copy of

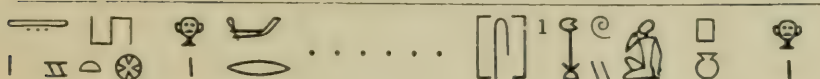

kara ten en neter per neb neferu
 shrine this of the God Epiphanes, lord of beauties,


er erṭā un-s em pa-sen emtutu
 [and] to make it to be in their house[s], likewise


sen āri ḥebu khāāu āpen
 they may make festivals [and] rejoicings these

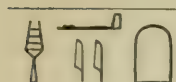

tep abet
 every month

53. 
tep renpit er erṭā sau-tu un āmmu
 [and] every year, to cause to understand those who are in



Ta-mert her tcheser

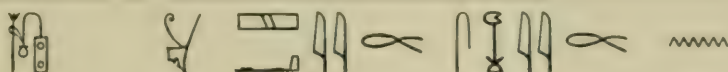
sekhai pen her



āhāi



enti āat ruṭ em ān en neteru met
of stone hard in the writing of the words of
the gods,

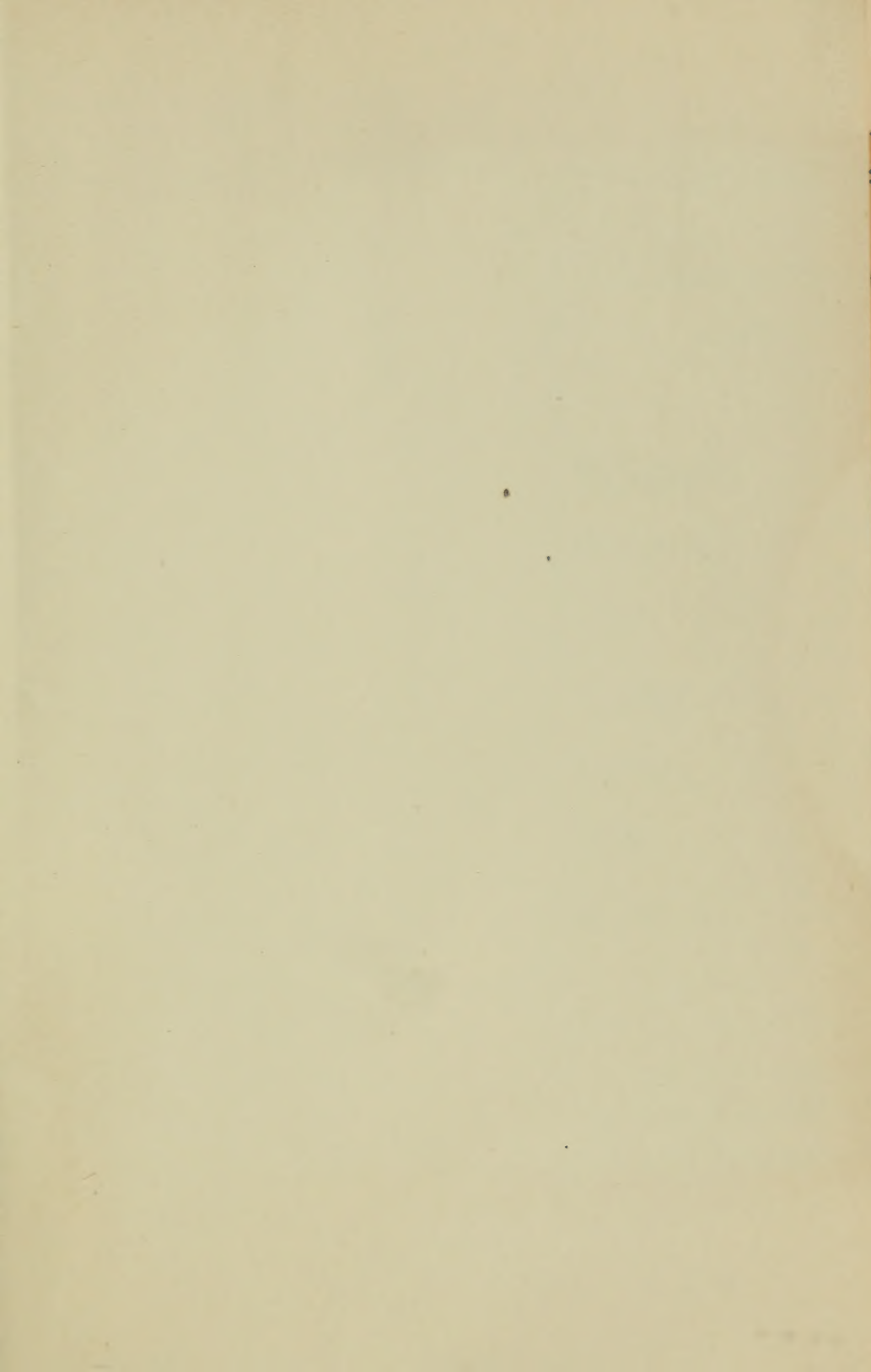


<i>ān</i>	<i>en</i>	<i>shāi</i>	<i>sekhai</i>	<i>en</i>
[and] the writing	of	books,	[and] the writing	of



the lords of the [and] it shall be made in the sanctuaries
North, to stand .

¹ Line 14 of the Rosetta Stone begins here.



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